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MEMOIR OF THE LATE SIR THOS. STAMFORD RAFFLES, KNT. F.R. and A.S.
LIEUTENANT-GOVERNOR OF BENCOOLEN, &c.

A JUST and faithful history of the colonial governments of Europe, would, it is to be feared, present the records of a system of administration, in which the social and moral improvement of the aboriginal inhabitants was forgotten, and the acquirement of wealth, the maintenance of authority, and the gratification of lust, were alone regarded. If, by the precepts of Christianity, individuals are accountable to God for the employment of the property and influence confided to their use, surely the same principles will be applied, in the broadest sense, to those kingdoms and governments which, ruling over wide-spreading regions of conquered or dependent nations, never ask, in all their councils, how they may deliver from their intellectual and moral degradation, the millions of their fellow men who inhabit them, but are content, age after age, to draw from them the wealth and luxuries they may afford, and to bestow in return, as the only recompense, the curse of increased depravity and aggravated wretchedness which their guilty intercourse and oppressive despotism are sure to entail.

That Englishman then, who is called to preside over some of the colonial subjects of his sovereign, and enters upon his responsible duties under the influence of the just principles of the British constitution, and in the exercise of that expansive benevolence which Christianity

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requires, becomes a blessing and an ornament to his country, and the benefactor of a whole community. Such a man was Sir Thomas Stamford Raffles.

Anxious, therefore, to communicate to our readers a view of his enlightened administration of British authority in a region peculiarly interesting to the friends of missions and of civilization, we have obtained the permission of the respected writer of an able memoir of Sir Stamford, which appeared a few months since in a Magazine not extensively circulated in our connexions, to extract as much of that article as will accord with our design; and having availed ourselves of other facts which he has not employed, we present the following memoir to the public, believing they will associate the name of Raffles with the distinguished philanthropists of our times.

Thomas Stamford Raffles was born on board the ship *Ann*, at sea, off the harbour of Port Morant, in the Island of Jamaica, on the 6th of July, 1781. His father, Benjamin Raffles, was one of the oldest captains in the West India trade from the Port of London. Stamford received his education principally under Dr. Anderson, who presided over a respectable Academy at Hammersmith. At an early age he was admitted on the establishment of the East India House, where his talents attracted the favourable notice of the Court of

Directors. He continued here till the year 1805, when Pulo Penang, an island in the Strait of Malacca, having been ceded to the Company, was formed into a Government, with a civil and military establishment, and designated Prince of Wales Island. As a mark of the Court's favour towards Mr. Raffles, it conferred upon him the appointment of Assistant Secretary to this Government; and he accordingly proceeded with Governor Dundas and the rest of the civil establishment to the place of their destination.

On his arrival in India, Mr. Raffles applied himself to the study of the Malay language, which is the vernacular dialect of almost all the Eastern islands. This study he prosecuted with remarkable success, and thereby recommended himself to the favourable opinion and distinguished regard of the Governor and Council, who in March 1807, appointed him their Secretary; uniting with the duties of this office those of Registrar to their Recorder's Court.

His taste and intellectual habits led him to connect with his official engagements scientific and literary pursuits, and the intense application of his mind to these, in a debilitating atmosphere, soon induced severe indisposition, such as compelled him, early in the year 1808, to retire to Malacca. When his health was a little re-established, he applied himself to the investigation of the history, resources, and localities of that place, communicating the result of his enquiries to the Government of Prince of Wales Island; and it is generally allowed, that by a timely representation of some circumstances, till then unknown or not duly considered, he prevented the alienation of Malacca from the British crown.

In 1810 the fame of this gentleman's talents and character had reached Calcutta, where it obtained

for him the appointment of Agent of the Governor General with the Malay States.

In the same year the annexation of Holland to France having virtually placed at the disposal of the latter power the valuable and extensive possessions of the Dutch in the Eastern seas, it was deemed expedient that the large island of Java should, without delay, be brought under the dominion of Great Britain. For this purpose Lord Minto, the Governor General of India, caused an armament to be fitted out in the ports of India, and proceeded with the expedition in person. Mr. Raffles, who had been consulted in its very earliest stage, and who had gone to Calcutta for the purpose of affording to the Governor General all possible assistance and information respecting it, accompanied his Lordship as a member of his family.

The British fleet, consisting of vessels of all descriptions, both European and Native, of ninety sail, arrived in the Strait of Malacca, in the month of June 1811, and, early in August following, appeared before the city of Batavia, the principal settlement of the Dutch on Java, which speedily surrendered to the British troops.

The conquest of Batavia, and ultimately of Java, an island containing a population of six millions of souls, and divided into thirty residencies, under powerful chiefs, appears to have been effected, with unparalleled ease and expedition, by means of the skilful arrangements of the British Government, seconded by the gallantry of his Majesty's and the Company's troops. So sensible was Lord Minto of the valuable assistance which his Lordship had received from Mr. Raffles, both in the preliminary arrangements of this expedition, and in the ultimate execution of the enterprize, that he nominated that gentleman to the

high and important station of Lieutenant Governor of Java, "as an acknowledgment of those services, and in consideration of his peculiar fitness for that office."

Mr. Raffles took charge of this Government on the 11th Sept. 1811, and held it till the 15th March 1816.

As the limits of the present memoir will not admit of a minute examination or detail of all the measures of his administration on this island, it must suffice to notice some of its more prominent features, by which it will be apparent that few men have evinced greater energy of character, or have displayed a larger share of benevolence in the performance of the duties of so elevated a station, or have better deserved that popularity which was the reward of his public life.

Having formed some considerable acquaintance with the people who were entrusted to his care, he commenced a revision of the *judicial* system of the colony. This undertaking afforded much scope for the exercise of his active and enlightened genius, and was pursued with considerable success. So early as the year 1814, he had matured, and he then made public, a clear and simple code of Laws or Regulations for the general administration of justice among the Javanese, whereby he effected several essential reforms, as well in the European courts of justice, as in the magistracy established at Batavia, Samarang, and Sourabaya. He fully succeeded in revising and modifying the practice of the former courts on the mild and just principles of the British constitution; and finally introduced into the colony that palladium of English liberty, the trial by jury.

Among the several laws and regulations which were established during the government of Mr. Raffles in Java, the act of the British Parliament, declaring the

slave trade to be a felony, was made a colonial law.

A general registry of slaves was also introduced, and other measures adopted, with the concurrence of the principal inhabitants, which contemplated the final extinction of *slavery* on the island: and when called upon to resign the government, foreseeing that this object would be for a time defeated, by the restoration of the colony to the King of the Netherlands, and in the hope of interesting his successors in its final accomplishment, he established a voluntary society of persons friendly to the measure, which he designated the "Java Benevolent Society."

With a view to the revenue and commercial administration of Java, he first explored, with almost unequalled diligence and sagacity, the natural resources of the island, and then encouraged the greatest freedom of commercial intercourse between that colony and all foreign states. He formed three dependant residencies; one on each of the islands of Borneo and Banca, and one in Japan. This was done with a view to promote a traffic in the valuable minerals which are the staple articles of those settlements; the great importance of which he first ascertained by employing able mineralogists to examine and report upon them, and then encouraged the resort of Chinese labourers to work the mines.

The Literary and Scientific Society of Java, also owes its existence to Mr. Raffles, who presided over it from its institution till he quitted the colony.

It ought not to occasion much surprise, that in some of his measures this distinguished individual was opposed during their progress by his immediate contemporaries, and that a few of them should have been considered as of doubtful policy by his superiors. Those who will be at the pains to reflect upon the deranged state of the affairs of

the colony, when he was appointed to the government of it, its geographical expanse, and the extent of the powers and the large discretion with which it was found necessary to invest him, as well as the depraved character of the native governments in his vicinity, will rather feel surprized that his measures should have been in general so ~~un~~exceptionable and successful. In addition to the ordinary obstacles in the way of a prosperous colonial administration, his youth exposed him to an unusual share of jealous competition, and he had the mortification to find some of those to whom he looked for approbation and support, but too accessible to hostile influence. In these trying circumstances he appears, during the remainder of the life of Lord Minto, to have reposed, with unshaken confidence, on the friendship and patronage of that nobleman, who, on quitting Bengal in October 1813, gave him the strongest assurances of undiminished confidence, a confidence, his Lordship declared, which had been greatly enhanced by the eminent success of his administration, and by the display which it had afforded of such qualifications as could alone command success.

In his official communications, Mr. Raffles appears to have been frank and undisguised. While he held the situation of Lieutenant Governor of Java, he avowed that his object in all his measures was, in connection with commercial advantage to his country, to effect a change in the habits of life, and to improve the moral character and condition of the piratical inhabitants of the Eastern Islands. The candid avowal of these views, obtained for him the approval and commendation even of those who questioned the policy of his proceedings. It was acknowledged that to extend the blessings of civilization and regular government to a people whose moral and political

condition was so little advanced as that of the inhabitants of the Eastern Islands, was an object worthy of the contemplation of the most enlightened statesman.

During his residence in Java, Mr. R. lost his first wife, and his health having materially suffered from domestic affliction and public duties, he was induced to visit England, and having therefore resigned, in March 1816, the government to Mr. Findall, he embarked with Râden Rânâ Dipura, a Javanese prince, and his suite, on board a ship freighted with a splendid and extensive collection of the natural productions and works of art, found in the Eastern Archipelago.

Touching at St. Helena, he visited Longwood, and was much interested with the amiable manners of Madame Bertrand. He was affected by a survey of the miserable hovel in which she then resided, and still more, as looking round the wretched apartment, she shrugged up her shoulders, and said, "*Ah! Monsieur, voici les Thuilleries!*" On his arrival in England, he gave his earliest attention to the arrangement of the materials, which he had collected with much labour and scientific zeal, for the history of Java, which he soon published in two volumes quarto, and which is a fair and imperishable monument of his literary fame.

He was gratified by seeing that his services were generally appreciated by all classes of Society, and when he presented to his present Majesty a copy of his History, that noble patron of literature and art conferred on him the honour of knighthood.

During the summer of 1817, he found leisure to visit Paris, Switzerland, Germany, and the Netherlands, in company with a party, of which his affectionate cousin, the Rev. Dr. Raffles, was a member, who has given to the public

the details of their agreeable tour in a volume of letters of no ordinary interest.

Amongst other marks of attention which Sir Stamford received while on the Continent, was the audience he had with the King of the Netherlands, with whom afterwards he was honoured to dine.

The appointment of Sir T. S. Raffles to the Residency of Fort Marlbro' or Bencoolen, the seat of the English Government on the Island of Sumatra, was confirmed in October, 1817, and he therefore returned to India in the following month, with the designation of Lieutenant-Governor of Fort Marlboro', a title conferred on him by the Court of Directors as a special mark of their favour.

On the 22d March, 1818, he arrived at Bencoolen, and took charge of his Government.

It is well known that this Residency was one of the East India Company's earliest possessions, and having been formed on the bad principles which prevailed at the time when the Company first took possession of it, was for more than a century cursed with all the abominations which attend the system of *colonial slavery*. Its population during that period consisted of a few demoralized Europeans, a small number of half-domesticated Malays, and a considerable body of native African slaves, called Caffres, whose wasting numbers were from time to time recruited by the importation of fresh victims, obtained at an enormous expense. Of the latter description of persons the Company possessed a considerable establishment, and all the Europeans resident in the settlement were of course accustomed to the anomalous luxury of slave-service and property in human flesh.

The whole history of this settlement, if correctly written, would give an instructive view of the misery, folly, and commercial dis-

appointment which are the concomitants of this system. It is beyond all question that for many years Bencoolen afforded to its possessors no commercial advantage; on the contrary, by a reference to the annual Parliamentary statements of the East India Company's affairs, it will appear that for the forty years last past, it entailed upon them an annual loss, amounting frequently to more than one hundred thousand pounds.

Yet it must be acknowledged that the spirit of enterprise was not backward to suggest plans, nor that of speculation to essay means, by which it was presumed the colony might eventually be rendered productive to its owners; but as the execution of all these plans rested on compulsory unremunerated labour, and property in the persons of men, the uniform result was disappointment, failure, and loss of capital.

When Sir Thomas Stamford Raffles first took charge of this government, he found the settlement in the utmost poverty and wretchedness; for religious worship, or for the administration of justice, scarcely any provision existed, and education almost totally disregarded: on the other hand, gaming and cock-fighting, not only permitted, but publicly patronised by the Government. There was, in fact, neither security for person or property to be found. Murders were daily committed, and robberies perpetrated, which were never traced, nor indeed attempted to be traced; and profligacy and immorality obtruded themselves every where. In addition to these disgusting features, the oppression and debauchery which naturally spring from the system of slavery, and are peculiar to it, filled up the frightful picture of misrule, which this new connection presented to its Lieutenant-Governor on his arrival. Not only were his prospects cheer-

less and discouraging in the respects already mentioned, but he had to associate with, and seek co-operation from, men who had long acted under this system, so diametrically opposed to his own views, and who might therefore be reasonably supposed disinclined, through habit, to acquiesce in the changes which it would be his wish to introduce.

Entering on his career of public duty at Bencoolen under such inauspicious circumstances, he nevertheless formed with coolness, and pursued with steadiness and perseverance, his plans of reform. He appears to have given his earliest attention to the subject of forced service and slavery. Of the former, he traced the history with great accuracy: the Malay law stipulated, it appeared, that after the decease of a debtor, his children, in the first instance, and, after their death, the village to which he belonged, should be still liable for the debt. Thus not only the original contractors were rendered slave-debtors, as they are termed, but their offspring, and eventually the people in general, were reduced to the same hapless state. Under the plea of recovering debts, and considering the people as debtors, they were compelled to work; and as the colony, in fact, contained no equitable court for the impartial adjudication of all the numberless questions which would constantly arise between debtor and creditor, the system in its operation became one of lawless violence and oppression on the one hand, and of constantly recurring, though but too frequently hopeless, resistance on the other.

Of African slaves, or Caffres, the property of Government, there were, when Sir Thomas Stamford Raffles arrived, (men, women, and children,) upwards of two hundred; being mostly the children of slaves originally purchased by

the East India Company: that mode of keeping up or augmenting their number having of course been discontinued, in obedience to the act of the British legislature which abolished the slave trade. The Caffres had been considered as indispensable for the duties of the place; they were employed in loading and unloading the Company's ships, and other hard work, for which free labourers might have been engaged with great advantage to the employer. No care was taken of the morals of the Caffres; in consequence of which most of them were dissolute and depraved, the women living in promiscuous intercourse with the public convicts. This, it was stated, was permitted for the purpose of population; but the children, in the few cases where children were produced, were left to a state of nature, vice, and wretchedness; and the whole establishment had for many years been on the decline, both as it respects numbers and efficiency.

Yet there were not wanting persons in Bencoolen, as in England, who eulogized this system as the perfection of human policy, and asserted that the Company's Caffres were happier than free men. Such were not the views of Sir Thomas Stamford Raffles, who, fully convinced of the contrary, caused the whole of the Company's slaves to be brought before the first assembly of the native chiefs of Sumatra that took place after his arrival; and after explaining to them the principles and views of the British Government with regard to the abolition of slavery generally, he gave to each of the slaves a certificate of freedom. To the old and infirm, small stipends were also allotted for subsistence during the remainder of their lives. This measure made a considerable impression at the time, and promised to be followed by the most favourable results. Indeed, Sir

Thomas Stamford Raffles continued long enough at Bencoolen to enjoy the satisfaction of passing a regulation, with the entire concurrence of the native chiefs, by which slavery was eventually abolished, and the laws regarding debtors so modified as to render them consistent with the principles of the British Government.

Many other important reforms were effected by this gentleman during his residence at Bencoolen, of which the following call for particular notice.

The revenues arising to the Government from the gaming and cock-fighting farms were relinquished, and these vicious sports prohibited.

The property in the soil was recognized, and the relation between the chiefs of districts and the cultivating classes adjusted. For a forced cultivation of the soil was substituted a free cultivation; the consequence of which was, a considerable extension of agriculture, and a rapid and successful progress in the cultivation of coffee, sugar, pepper, and rice. Particular encouragement was given to the cultivation of grain, with a view of rendering the settlement independent of foreign supplies. To the enlightened mind of Sir Thomas Stamford Raffles nothing appeared more absurd, than to allow the inhabitants of an isolated colony like Fort Marlboro', needlessly to depend for their daily supply of food upon all the contingencies which attend importation from distant countries.

The police of Bencoolen, than which scarcely any thing could be more defective when he took charge of the government, underwent several important modifications and improvements. In the absence of any adequate judicial authority, empowering him to act under the sanction of the King and British Parliament, he obtained

provisional treaty, which authorized him, on behalf of the Company, to administer the country according to equity, justice, and good policy. Under the sanction of this treaty, he presided in a local institution called the Pangerang's Court, and, with the assistance of the chiefs, disposed of all questions respecting property or police which were brought before him. By these measures, confidence between the European settlers and natives was restored, so as to render it practicable for him to repeal an old regulation, which prohibited the inhabitants from wearing their crosses and other weapons within the town of Marlboro'.

The Lieutenant-Governor also dismissed the mounted body guard, which had been in attendance on the chief authority, and reduced the military centinels. "Thus," he observes, in a letter to a friend, "by shewing the confidence I personally placed in the inhabitants, I seemed to raise them in their own estimation, and in some degree to relieve them from the listlessness in which I found them. And now that the gaming and cock-fighting farms are discontinued, and an idea is gone abroad that every one may reap the fruits of his own industry, I have reason to hope that the day is not far distant, when I may be able to place the Malayan character in a different light to that in which it has been for many years viewed."

The last to be here noticed, but certainly not the least important measure of his administration on Sumatra, was the establishment of *native schools* at Bencoolen, and the steps taken by him to ensure their establishment throughout the country in every direction. He had long been well known as the uncompromising friend of universal education. In the year 1819 he entered largely into the discussion of the subject, in an excellent but

yet unpublished memoir, which he submitted, through the superior authorities, in India, to the Court of Directors in England. Of this paper it would be impossible here to give an analysis. It develops the views of a benevolence, which embraced the whole Eastern Archipelago; contains much valuable information respecting that country and the character of the people; and supports the plans of the writer by reasonings which appear to be unanswerable. The general measure received the sanction of the authorities in England, and he was allowed to carry his plans of education into execution at Bencoolen.

The following extract from a statement drawn up by Sir Stamford, for the information of the Committee of the British and Foreign Bible Society, will, in his own words, explain his enlightened efforts and benevolent interest in the work of education.

"At an early period my attention was directed more especially to the necessity of introducing letters; and with these, moral and industrious habits were gradually attended to. The rapid progress made by the children in different public schools afforded an earnest that perseverance alone, for a few years, was necessary to effect a complete change in the condition of the people, and to place within their comprehension the leading truths of the sacred volume.

"Although the progress and success of these schools may not be

considered as falling directly within the immediate objects of the Bible Society, yet without them we never could have expected that the Bible could have been read. The last report of our School Committee shows that, in the immediate vicinity of Bencoolen, the number of boys who had been taught to read, and who had been disciplined in regular habits, amounted to some hundreds, and that in the dependent districts along the coast of Sumatra, in a population of no less than sixty thousand souls, a considerable anxiety prevailed for the extension of the system.

"I may add, in truth, that I never witnessed in my life a more animating and interesting spectacle than the public examination of the children in Bencoolen. It was one in which all classes of people united to express their admiration and surprise; and the fair promise which the children afforded, was the most satisfactory earnest of their future advancement in civilization and happiness, if good seed were sown, and the tillers were not idle.

"Order and industry were more generally introduced among the adults than in former times; and I have reason to believe that, throughout, the beneficial changes effected, were considered as directly springing from the pure motives of a Christian government, whose principles the people could not but revere."

(To be continued.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON A RECENT DECLARATION OF THE CATHOLIC BISHOPS, THE VICARS APOSTOLIC, AND THEIR COADJUTORS, IN GREAT BRITAIN.

ON looking to the advertisements and literary notices of a late number of the *Edinburgh Review*,

the first page that caught my attention was occupied by these words, "Declaration of the Catholic Bishops and the Vicars Apostolic, and their coadjutors, in Great Britain." The question instantly arose, what is it that these august personages can wish to declare?

Surely they can have nothing to say which they have not often said, inasmuch as their whole story, magnificent as it is, is as old as the age of the Apostles, and all antiquity bears witness to it.

Somewhat moved by this perplexity, I resolved on patiently reading the sixteen closely printed pages, including this formal declaration; and marvellous is the discipline of temper with which these chiefs of our catholicism write on that vast sea of controverted matter which lies between them and us. The laity, however, have their "say" afterwards, and there is more of nature in their manner. But somehow, in passing from the cautious tranquillity of the one production, to the varied emotion so observable in the other, my thoughts involuntarily adverted to the professional calmness with which the poor heretic had often been condemned by the shepherds, while a volcanic force was secretly conveyed to the members of the flock, on whom devolved the after, and the appointed work of vengeance. It was a sin against charity, doubtless, to think of any such matter at such a moment, and Fox's Book of Martyrs may, perhaps, be blamed for it—but so it was.

It appears from this declaration, and from the subsequent address, that both are intended to subserve the cause of Catholic emancipation, and that is a question with which I have now nothing to do. Much, and, indeed, all that is claimed under that name, may be matter of fair debt. But this is not the only occasion on which the Catholic question has been employed as a means of placing the more ensnaring views of catholicism before the eyes of our people; they are placed too, in such instances, on a vantage ground, which, it must be acknowledged, would be destroyed, if the alleged political grievance were done away. The remarks, however, which I have

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felt disposed to offer on the first of these documents, are not intended to affect its political bearing, but refer to it simply as designed to remove some well founded convictions as to the unscriptural character of the Catholic polity and doctrine.

In the "preamble" of this appeal, the Catholic bishops, &c. express their surprise that their communion should be still so unfairly represented, and their comfort that thus it happened to the author of religion, and the more illustrious of his followers, to the age of Augustin. But here we must ask a question. It is admitted that it was the peculiar sanctity of the persons alluded to, which exposed them to injurious representation, and that this was the natural result of the artful and violent depravity conspicuous around them; but do our Catholic bishops mean to assume that such are the relations of things between the Church of Rome, and the Churches of the Reformation? If not, the facts to which they appeal can afford them no consolation, and if the state of things supposed be really intended, it would seem to follow, that whatever stock of superfluous virtue Rome may now have to confer upon her children, she is still somewhat straitened for the articles of candour and charity. Indeed, it is no good sign when persons are evil spoken of, that they derive very considerable comfort from the circumstance that others are in the same difficulty. In the ordinary course of the world, men will rarely have a very bad name, without, in some measure, deserving it; many have not half they merit in this way. Certain it is, that an unprincipled man may often be found comforting himself under a loss of reputation, by the remembrance that many, who were not unprincipled, have experienced something of the same privation.

The only other thing worthy

of notice in this "preamble," is the complaint of having every speculative or practical absurdity maintained by individuals, bearing the name of Catholic, imputed to their body. This, however, is a ground of remonstrance more open to the Protestant than to the Catholic; since we make no such vaunted pretensions to a strict unity of sentiment, and complete uniformity. This, indeed, is one of the points of dispute in this warfare, which must continue to be somewhat perplexing to the mind but little versed in the subtle transitions of controversy. A man is assured by his Catholic neighbours, that it has ever been the glory of their church to "mind the same things," while we poor maniacs find schism to be, indeed, our sin; for were we to multiply like the sand, we should still be to the same degree derided. Upon examination, however, the inquirer gradually discovers that the acknowledged disciples of catholicism, who fail justly to represent the system, taking in the past and the present, are inconceivably more numerous than those who do so exhibit it. That must be a doubtful rule in political grammar which is so often superseded by the growth of exceptions, and so long as it is retained in the present case, the syntax of the Protestant must be borne with, should it sometimes be a little discordant.

The first section states, that "the doctrines of the Catholic church are often characterized as *erroneous, unscriptural, and unreasonable*;" and is, in brief, a somewhat tedious and pedantic mode of telling us that the Catholic does not so regard them, and that, therefore, we ought not so to describe them. But verily this is giving us wicked people credit for a largeness of charity indeed. We are not only to abstain from the heathenish maxim of returning evil for evil, by holding the rack and

the stake in abhorrence, but so far to return good for evil, as to call nothing by what we conceive to be its right name, should some other people happen to see it in a different light. We may be never so much convinced that certain tenets are "erroneous, unscriptural, and unreasonable;" but our convictions must never outstrip our politeness, for they must, in no instance, be so denominated, lest we offend the nice sensibilities of some who think otherwise. These are no trivial virtues to demand of men who are regarded as leagued in spiritual rebellion. It is further and triumphantly inquired, whether in this land of mental freedom, Catholics have not a right to think as they do? We answer, assuredly they have, and we can conceive of individuals being in such perfect amity with indolence and prejudice, as to be *sincere* in such thinkings. But this sincerity may be their's, at the cost of a yet more excellent thing, we mean *integrity*, or a fair employment of the means of knowledge.

The second section is intended to vindicate the Catholic from the charge "of grounding his faith on mere human authority, and not on the word of God." This is attempted by assuming that the Levitical priesthood were appointed sole interpreters of the law to the Hebrew nation, and that the Christian priesthood have the same authority with respect to the entire Scriptures by divine institution, so that the Catholic does not depend on man for his faith, but on man, as rendered a true expositor of christian verity by his Maker. The assembly publishing this statement, are well aware that the Scriptures, which they torture to support this monstrous and perilous hypothesis, are regarded by Protestants as inculcating no such trust; and that were they in any degree suscep-

tible of the interpretation given them, we should, perhaps, be perverse enough to suspect the legitimacy of such a criticism, from the known history of those clerical conventions whence the Catholic derives his faith; conventions in which any spirit rather than that of God would seem, in general, to have presided. These learned men also know, that by boasting of the utility of this rule, as supposed to be exemplified in Catholic unity and Protestant divisions, they adopt a trite mode of abusing the ignorance of the larger portion of their readers. They know that there is not a wider distance between the government of Turkey and the English constitution, than between the notions of ecclesiastical jurisdiction, as maintained by men who are alike within the pale of Catholic communion. They know also, that there is scarcely a diversity of religious belief among us, which may not be traced to the writings of their own schoolmen, and especially to the disputes, which have never wholly ceased, on the subject of predestination and grace.

The third section is designed to vindicate the church from the charge of opposing "the reading and circulation of the Holy Scriptures," and an artful attempt is made to cover its disgrace in this particular, under the expressions "*authentic copies*;" "*authorised translations*," and the phrase "*general law of the Catholic church*." The time has now, it seems, arrived, in which *such* translations, guarded by explanatory notes, may be read by the faithful; but it is worthy of remark, that these will be accessible to the people only in the degree which may be deemed expedient by their respective pastors. And to whom are the multitudes affected by this law indebted, even for this distant approach to the fountains of truth? All history demonstrates that they

owe it to the men who worship God after the manner which they call heresy. The section next in order contains a lengthened explanation of that *inferior* and *relative worship* which are offered to saints and angels, and to images; and it is one that might be employed with nearly the same success, to exonerate the philosophers of antiquity from the charge of idolatry, as to remove that imputation from the Romish church. The divine prohibition with respect to the religious use of a "*graven image*," or "*likeness*," evidently refers to them, independent of the truth or falsehood of the object which they are intended to represent. It is not always difficult to conjecture why a practice is sometimes continued after its abuses have become more obvious than its uses; and it is difficult, indeed, to suppose, that many a Catholic has not a serious misgiving as to the heathenish tendency of image worship. It is true the use of these sensible monitors had a most besetting effect on some of the ancient heathens, such, it may be presumed, as no Christian community ever felt from them. The Tyrians, for instance, chained the statue of Hercules to its base, lest that powerful deity should go over to Alexander, who was besieging them; but unfortunately there is much adapted to remind us even of *their* folly in the almost innumerable legends respecting the weeping, the vocal, and the wonder-working images of the Catholic Church. Prayer offered to the saints must be heard by them before it can be answered, and how shall they hear unless endowed with omnipresence? For this simple reason, I have always been tempted to regard this practice as being as much at variance with reason as with Scripture. Prayer for the dead is a more ancient custom; but its connection with the modern doctrine of pur-

gatory is of comparatively recent date.

The fifth section is remarkable, as stating the inefficacy of priestly absolution, unless accompanied with sorrow on the part of the offender for his sin. I wish to believe that this interpretation of that mystic office is in truth adopted by our Catholic countrymen. We know that an opposite interpretation of it was so firmly established among the people of this country, during the ages of Catholic ascendancy; as to be but very partially eradicated by the Protestant labours of nearly three centuries. As is the section on "forgiving sins," so is that on "indulgences," an attempt to retain, under some modification, the name and forms of a corrupt practice, which made its appearance in times far different from those we live in. Still, even as here stated, the latter practice is one of no ordinary presumption, and inseparable, in the present state of human nature, from the grossest abuse; while the former, if in some cases administered without bringing salvation, is still left to be regarded as the *essential* medium of that blessing. In a word, let baptism, penance, and indulgences, even as here described, be acknowledged, and nothing more would be needed to restore the priestly empire so afflictive to past generations!

I had purposed offering a remark or two on the subsequent sections of this official declaration, and which relate to the old matters of contention, as the obligation of oaths, allegiance to sovereigns, faith with heretics, &c.; but I have already passed the limits which I had prescribed to myself. Suffice it to say, then, and should proof be required, an occasion may serve for offering it—the things advanced on these topics by Protestant writers, galling as they may be, are known to be, with

some slight modification, *true*. True, we ever considered with respect to popes, through a lengthened interval of time, and with respect to numerous councils, and whole nations, revered as portions of the Catholic Church. The disputants of that communion, therefore, do not evince their wonted discernment, in attempting to explain away such things, instead of ingenuously confessing and denouncing them. Such, however, is the policy pursued by Dr. Lingard, Mr. Charles Butler, and others. Its effect on a Protestant mind, is often that produced by the conduct of an offender, who, instead of owning his delinquency, labours to conceal it, and who thus forces upon you a suspicion, that the man is unaltered, and as a consequence is in danger of returning to his evil deeds. V.

Kensington, Oct. 19, 1826.

THE TRACTS.*

THERE is an exquisite delight resulting from being made useful to others, which the idle or the selfish Christian cannot taste. Certainly it is the object of God, in the bestowment of grace, to make us the instruments of conveying the same unspeakable benefit to others; and this will be more or less the aim of all who rightly consider the responsibility of the christian character. "Ye are the salt of the earth," is a sentiment which should make Christians feel that their Lord expects of them something beyond mere *neutrality*. Nothing can be more erroneous, or more detrimental to the interests of Christianity in the world, than for private Christians to suppose that they have no active duties to perform in reference to the unbelieving world, or that they may leave the great

* Taken, by permission, from a work now in the press, by Rev. G. Redford.

work of spreading the Gospel exclusively in the hands of the ministers of religion.

That much good may be effected by the zealous efforts of the humble Christian, and that no station is so retired as not to afford some opportunities of usefulness, every day's experience testifies. Let Christians but live up to their profession, make their Lord's glory the object of their lives, and study continually how they may do his work, and numberless trophies of success will crown their exertions. The influence of religion would spread through those minute ramifications of society which cannot be approached by the public teacher, and the most distant and secluded would come within the reach of this multiplied and all-pervading energy.

It is not too much to hope, from the prospects of scripture prophecy, that a far more general movement than has yet been made, shall some day be witnessed in the Christian Church. Sure we are that the desire to be useful is growing, and that the example of devoted and zealous individuals, in comparatively private and humble walks of life, not only is applauded by the wise and good, but is becoming increasingly influential. There is, however, much to be done in rousing the professors of Christianity from that sleep into which many of them have fallen, and in shaking them from that love of ease and self-indulgence which robs the world of their best services, and themselves of the delights of doing good. By the following anecdotes it is designed to show that those who *will* do good, may find ready opportunities and ample means, even in spite of many difficulties, and that it neither requires great talents, nor great means, nor flattering occasions, to enable us to exert,

for the glory of God and the good of our fellow-creatures, the talents with which each is entrusted. It is a wise and excellent maxim, recommended by an eminent author, always to have in mind some project of usefulness. If Christians would but make this a standing rule, to suffer no day to pass without designing and attempting some purpose of good, though their effort should consist only of giving away a solitary tract, what success might not each one hope for in the course of a year—and if in a year, how much might be effected in a whole life—and if *all* true Christians would act upon the same principle, how vast an amount of good might the whole produce!

In one of the midland counties resides an excellent individual, who, though destitute of the natural sense of vision, is endowed with the perception and enjoyment of better things than the eye can see. His worldly occupation leads him occasionally through a wide extent of country, and for a considerable period he has been in the habit of making his journey subservient to designs of usefulness, by scattering in the districts through which he passes, those useful and humble monitors of truth, religious tracts. It would be well if all Christians, whose business calls them to travel, would always consider, with this our blind friend, a bundle of tracts a part of the necessary equipment for their journeys.

This good man, about two years since, happened to be in a part of the country where he thought it desirable to scatter a little of the good seed which he always takes with him. He accordingly offered some to a woman. It was an interesting sight to see a blind man, who could not himself read, offering good books to others. It was as much as to say, "You are more blessed than I; improve

and enjoy the sense of which I am deprived; and let me admonish you to use it for the best of purposes—to quicken within you a better sight, and to prepare you to behold brighter objects than any your eye has yet seen." The woman thankfully received the tracts, took them home, and read them.

It happened that she had a relative, the wife of an attorney, who resided in a neighbouring town: and after having carefully perused the tracts herself, she sent them to this relative, that she, too, might enjoy the instruction they afforded. The attorney himself was an enemy to religion, and religious people, and openly professed his contempt of Christianity, and belief of infidel principles. The tracts, however, unknown to him, found their way into his house. They were received and read by his wife with great pleasure. She had little opportunity of religious improvement; and every obstacle and discouragement was thrown in her way by such a husband. The tracts, however, were short, and could be easily concealed and read by stealth.

One day, while engaged in reading one of them, her husband came unexpectedly into her room; and observing what engaged her attention, with anger inquired, why she read those pedlars' books; asking her, at the same time, if there were not good books enough in the house, without reading that trash. Unwilling to irritate him, or to contend with him on the subject of religion, she quietly closed her tract, and laid it aside for the present. But she could not so give up what she had found interesting and instructive. She accordingly waited for a more favourable opportunity, and then took up her tracts again. It so happened, a second time, that while she was busily engaged in

reading, her husband made his appearance. The discovery of her disregard of his injunction, and pertinacious adherence to this offensive employment, excited his severest displeasure. The books were calculated to make his wife religious, and to introduce religion to his family; and this was what he could not bear. Unhappy man! he was without God and without hope himself, and he would fain have kept all about him in the same dark and wretched state of mind. His irritation at this second offence of his wife became extreme: he scolded, ridiculed, and threatened her; declaring, that although he always abhorred the idea of using violence, yet if she persisted in reading such books, and he should discover it, a good horse-whipping should be her punishment.

Such is the benevolence, and such the tolerance of infidels! They are generally the most fierce to claim, but the last to allow freedom of opinion. They are foremost to talk of benevolence and liberality, but will rarely be found to practise it. Thus this infidel attorney, though a man of education and respectability, could disgrace himself by threatening the dearest friend he had on earth with violence on account of her religion—could expect to coerce the convictions of a reasonable being by brute force—and could reconcile his conscience, his feelings, and his principles, to a species of persecution the most unnatural and disgusting. But there are no fruits too bitter for infidelity to produce, and no crimes too enormous for infidels to perpetrate. When once the heart and understanding have been withered and blasted by this infernal contagion, human nature becomes transformed into the brutal, or rather exhibits all the malignant qualities of demoniacal possession.

But to proceed with our narrative. The good woman bore her sufferings with patience. She endeavoured, what little she could, to pacify the enraged husband, but without any timid renunciation of her convictions. The tracts had brought truth home to her conscience, and peace to her heart; and she was not to be driven from her God and Saviour by human violence. However, here for the present the matter ended: she put aside the offensive books, and kept her resolution and her principles to herself. But she soon perceived that her adherence to the cause of truth, and her attachment to Christianity, must be at the expense of her earthly comforts, and in the certain prospect of sowing the bitter seeds of contention between herself and her husband. She had, however, felt no disposition to yield to his authority; and she had now got above the fear of "them that can kill the body, and after that have no more that they can do;" she had learnt to "fear Him who, after he hath killed, can cast both soul and body into hell." Thus, for the present, this unhappy contention terminated, in the quiet concealment of the tracts from the eye of the enraged husband, and a more decided adherence of the woman's heart to the truths she had embraced.

There was one only child of this family, a daughter, of about the age of fourteen. She happened to be at boarding-school while these events were transpiring at home. On her return at the holidays, the affectionate concern of the mother for her child made her anxious to impart to her the same benefits which she had herself derived from the tracts. No fear of the consequences that might result to herself could deter her from a duty which she felt so obligatory. The truths she had learned from the tracts appeared of

infinite moment, and she must impart them to her child, whose mind seemed now prepared, by education and a proper age, to receive them. She therefore took an early opportunity of putting the books into her daughter's hand, and of engaging her to read them.

One day, while thus employed, and while thinking themselves secure from interruption, the father suddenly burst into the apartment. His indignation may readily be imagined. Possibly suspicion had been working in his mind, and he might have determined to watch his opportunity, and to take them at unawares. He had now made the discovery which excited his bitterest displeasure. "What," said he, to his affrighted partner, "are you not contented with reading that rubbish yourself, but must put it into your daughter's hands too?" He then threatened his daughter with some terrible punishment if she ever dared to read these tracts again. The child, with much simplicity and affection, endeavoured to calm the irritation of the father, and to coax him into a better humour. There was a natural power in the entreaties of the child, which disarmed his resentment. The daughter perceived the advantage she had gained, and asked his permission to read something to him, that he might judge of her improvement in reading since she had been at school. He consented, and the child took up one of the tracts which had interested herself, and began to read. The father listened with attention—the sentiments of the tract touched his conscience—a gush of mingled feelings rushed to his heart—in spite of his infidelity, truth and nature prevailed, and a tear stole to his eye, which he could not conceal. His opposition was conquered, and though he said nothing, yet he left the room soon after, thoughtful and melancholy.

He had nothing now to say against the tracts. He could not, however, rest after what he had heard. The very next day he came to his daughter, and requested her to read to him again from the pedlar's books, as he called them. To this his child readily consented. Again and again he renewed his requests, till he had heard the whole of their contents.

The numerous references made by the tracts to the sacred Scriptures, directed his attention to the book, which, though he had despised and rejected, he had never examined. Like most who have embraced infidelity, it was not because he had found the evidences of revelation insufficient, but because his evil heart had found something more congenial with its nature. He now felt that there was a truth and a power in the words of the Bible, to which he had previously been an entire stranger. He found that ignorance and prejudice, and not superior knowledge, had led to his rejection of Christianity. He began to make it his study, but disclosed little of the state of his mind. It was obvious, however, that his opinions and feelings had undergone a material change. He was quite a different man, and no longer interfered with the religious pursuits of his wife and daughter.

But a short time elapsed, before he was seized with a paralytic stroke. It was not fatal, and he began to recover. A divine power had, however, now smitten his heart with the sense of a worse disorder than that which had seized upon his frame. Sin lay heavy upon his conscience, and he expressed much concern about his condition. He was filled with grief at the review of his past conduct, and expressed his fear, that he could not obtain forgiveness. He had not only neglected

and resisted religion himself—he had opposed it in others with all his might. He was, however, so softened, so changed, that he now condescended to ask the injured woman, whom he had despised and persecuted for her piety, to *pray with him*. This was indeed a victory—a sight which angels might rejoice in, and which overwhelmed with gratitude the heart of his partner. She had beheld with agony the approach of this alarming disorder; but how was the severity of the stroke mitigated in the spiritual blessings which already appeared to be in it!

From this time the afflicted man began to converse freely upon the state of his soul, and the truths of religion. His mind became daily more softened and purified. He accepted with gladness and gratitude the instructions his partner was able to impart, and became gradually a partaker both of the illumination and of the consolation of the Gospel. The hope of glory shone upon his heart, and all the illusions of infidelity vanished like clouds of smoke and vapour before the ascending sun. How merciful was this manifestation of the truth to his mind. Had not the tracts been introduced to his house, in all probability, he would have sunk under this affliction without hope, and without God.

Scarcely had he recovered from the shock of this first attack, and begun to taste the sweet blessings of true religion, when he was visited by a second stroke, which was very soon followed by a third, and that a fatal one.

His latter end, however, was joy and peace in believing. He was enabled to trust in the Saviour, whom formerly he had despised, and to rejoice in hope of that glory he had contemned. During his illness he was visited by many of his old acquaintances, to whom he spoke freely of the

change which had taken place in himself; and faithfully and affectionately recommended an immediate attention to the concerns of their souls. At length the period of his dismissal arrived—his faith triumphed over mortality, and he received an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The wife and daughter, who were the happy instruments of effecting so great and glorious a change, would indeed have been glad, had it pleased God to continue him here as the helper of their faith and joy; but they submit. Mercy, infinite mercy, was mingled with judgment. They still live, and are walking under the influence of those principles they so happily embraced, and in the hope of meeting again, and in a better state, that dear relative, whom they were the instruments of preparing for that bliss into which he has entered before them.

A second memorable and gratifying instance of success, in the distribution of religious tracts, has occurred in the experience of the same individual. In one of his journeys he met with an interesting boy, employed in attending upon an engine at a colliery. In this boy was evinced the advantage of Sunday-school instruction. He had been taught to read, and had acquired the commendable habit of employing his leisure hours in perusing some good and interesting book. Above most of the individuals around him, even though of adult age, he could relieve the toils of his labour by mental recreation and improvement.

The father of this boy was an illiterate and profligate character, habituated, like most of the class to which he belonged, to drunkenness and profane swearing. In the presence of this man the boy, whom we shall now name Sam, took occasion one day to read

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aloud several of the tracts which he had received from the blind man. When he had done, his father asked him with apparent concern and seriousness, if what he had been reading was true? "Yes," replied Sam, "I am sure the blind man would not give me a parcel of lies to read, because he is intimate with my master, who is *so good a man*."—"Then," replied the father, satisfied with the reason the boy had assigned, "Then, I am wrong; I am sure to be wrong." This ingenuous confession of the father to the child was accompanied with an earnest expression of desire to be set right. "I wish, Sam," said the father, "you would teach me to read, that I may see something about these things myself."

The gratification of the boy at this unexpected turn in his father, and the astonishment with which he listened to his confession, and his intreaty to be instructed, can hardly be imagined. Gladly, indeed, did he set about the work, in hope that his father would turn from his evil ways. It was a sight which might have gladdened any heart, to behold this poor boy employing his leisure time, and exerting all his little ability and energy, to teach his ignorant and profligate father his A B C. Nor was the zeal and determination of the father a whit behind the filial affection of the boy. A desire after religious knowledge had been enkindled in his breast, a voice of sovereign energy had arrested his attention, and all the impulse of his soul was now directed to the truth. The progress he made was truly astonishing. In a very short time he was able to read with comparative ease.

The tracts which had been given to the boy were the first objects of his curiosity, and from these his attention was gradually led on to the Bible. This book, which opened to his understanding a new

world, and made him a partaker of new feelings, now-engaged all his thoughts, and became the subject of his constant study. His former evil companions were all forsaken, his vicious habits were at once broken off, and he became a new creature in Christ Jesus. Religion now appeared the one thing needful, and he sought the company of those who, like himself, were in pursuit of it.

After a very short time, he determined, with some of his neighbours who were piously disposed, to establish a prayer-meeting in his own cottage. This was carried into effect, and proved a great blessing to them. All this mighty and pleasing change in so degraded and wretched a character was effected in the course of a few months.

The honoured individual who had been the instrument of effecting this delightful change by the tracts given to the boy, soon after visited the place, and found the happy family rejoicing in the light and consolation of the Gospel. The sight of him, the reader may be sure, awakened sentiments of the most lively gratitude in both father and son. Our friend was subsequently present at the prayer-meeting, and enjoyed the unspeakable happiness of hearing this reformed character conduct it in an edifying and judicious manner, and with an ability which would have done credit to many who had enjoyed a far better education. It was altogether a most interesting and affecting scene—there was our blind friend, whose benevolent gift of the tracts to the boy had been the first spring of all these blessings—there was the boy, who had been the instrument of teaching and converting his father—there was the father, a priest in his own house, and some of his pious neighbours and friends, all uniting in the fellowship of saints, and rejoicing in what God had wrought.

It is now several years since these encouraging events transpired, and it has pleased God to permit our blind friend to visit the scene of this blessedness but a few months since. He found this family walking in the truth. The father was become an established, zealous Christian, consistent and correct in his character, promoting and countenancing the interests of religion all around him.

Great indeed was the gratification of our friend, to find that the heaven was still working, and the kingdom of God spreading—that since the conversion of the boy's father, an event still more remarkable had taken place. The boy's grandmother, a woman of seventy-five years of age, lived near them. She had arrived at this last verge of life, without any knowledge of divine things, or any hope of glory beyond the grave—ignorant, careless, and wretched. To her this excellent boy directed his attention. He prevailed so far as to interest the aged woman in what was manifestly fitted to console and bless her heart. Though old in ignorance and sin, yet the Lord opened her heart. She attended to the instructions of her grandchild, and accepted the truth as it is in Jesus. There is satisfactory evidence, that she has been called at the eleventh hour, and made a partaker of the saving knowledge of the Gospel. Our friend found her, like an aged saint, rejoicing daily in hope of the glory of God.

These, then, are events of the most interesting and delightful nature, accomplished by the instrumentality of humble and retired individuals. The scenes of good to which the reader's attention has now been called, need no artifice of description to render them both pleasing and touching. They are the short and simple annals of the poor, but they record events which the wisdom of the world and the efforts of human philosophy would in vain have essayed to produce.

Who would not emulate the honour and the happiness of this boy—the instrument of immortal good to the soul of his father and his grandmother, and we cannot say to how many others beside. It were worth the relinquishment of all worldly honour and all temporal gratifications, to become a partaker of that poor boy's pleasures and prospects. Surely he shall shine as a star for ever and ever. Monarchs might envy the crown of glory that awaits him—and philosophers and sages might account all their achievements but trifling in comparison with the good which he has been the means of effecting.

Nor must we lose sight of this blind man, whose zealous exertions have been thus signally owned of God to confer the richest blessings on immortal souls. This eulogy is above our province; he has a better record to his honour than these pages can afford, in those hearts that he has contributed to warm with a Saviour's love, and in that book of life from which his name can never be blotted out.

But let the Christian reader see what good has been effected in only these two cases, and that by a blind man, who might, if any might, plead the excuse of being disqualified for doing good. After this, however, who shall find a just excuse for "standing all the day idle?"

EAGLET.

LETTER II.

ON THE DOCTRINE OF ASSURANCE, AS ATTRIBUTED TO SOME OF THE SWISS CHRISTIANS.

(To the Editors.)

GENTLEMEN—In the letter of the Swiss young women* (page 555

of your present volume) occurs this passage: "I was often in great pain and agony of mind, and I earnestly desired some one who would tell me whether I had the true saving faith or not. The prayer was heard by our good God; and, about two years ago, he sent me one of his faithful servants, who showed me that, if I had not ASSURANCE of my salvation through the blood of Jesus Christ, I had not that faith. Since then, I have doubted no more; and I was so happy with this assurance that I was saved for eternity, that I unceasingly said to myself, 'This is no delusion: it is quite sure: it is God's word that has assured thee.'"

I beg leave to remark, that it is not to exercise any rigour of criticism upon the production of an uneducated young woman, a production breathing the spirit of ardent piety, that I have addressed to you these observations; but that it is with the desire of pointing out a most unscriptural and dangerous principle, which, in addition to other proofs, is shown to be acquiring a new currency by the evidence of this very paper, which (in the *Archives du Christianisme* for April last) was widely circulated among our Protestant brethren in France, before a respectable correspondent

will allow me to mention. Page 554, col. 2, line 57, read *seeing then that, by our nature, we are under condemnation*. Page 555, col. 1, line 11, for *misery* read *indigence*. Line 66, read *the true saving faith*. Col. 2, line 27, for *truth* read *birth*. Line 53, for *sound* read *saved*. Line 59, *l'ordre* here signifies command. Line 60, and in two or three other passages, *vous*, coming before divine names, answers more nearly to our use of the epithet *gracious*. Page 556, col. 1, line 64, read *true christian instructress*. Col. 2, line 4, for *badly* read *ill* (*malade*). Line 19, for *move* read *try*. Line 24, read *walk the same pace*. Line 31, for *unite* read *hold meetings*. Line 45, read *we hear not the sound thereof*. Line 54, for *every* read *any*.

Also in the last Number, page 576, col. 2, line 3, read *have made*. Page 578, col. 1, line 61, put a comma after *Burnier*.

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* Some errors were made by the printer, and some which the estimable translator

translated it for the Congregational Magazine.

Far, very far, I trust that I am from undervaluing the "assurance of hope," for the acquisition and preservation of which believers are enjoined to "show diligence;" and the man who can satisfy himself to let this great question lie at uncertainties, has, indeed, awful reason for suspicion. Only let us take care that it be a solid, a well-grounded, a *scriptural* assurance! This good young person, in her simplicity, desired that which God has no where in his word promised, what no principle of the Gospel authorizes us to seek, and what is incompatible with the present condition of mortals—"some one to tell her whether she had true faith or not." Her proper course would have been, to have searched the Scriptures, with earnest prayer for gracious light and direction. She would there have learned that *true faith is known* by its own proper and genuine effects; "doing righteousness, keeping the commandments of Christ, walking not after the flesh but after the spirit, laying aside the weights and sins which beset us, living not to ourselves but to Him who died for us, being zealous of good works, and adorning the doctrine of God our Saviour in all things." If she found these to be the characteristics of her mind and conduct, and that in them she was "pressing forwards," anxious to "abound yet more and more," she would have *"known"* that she was of the truth, and would have *assured* her heart before God," (1 John iii. 19. 24.) enjoying the testimony of his sure word, and of a conscience well informed and guided by that word.

But, alas! many are not well pleased with this plain and reasonable method of investigation, though nothing is more clearly laid down or more forcibly urged in the Holy Scriptures. They, therefore, practise upon themselves, and en-

join upon others, the determination of the most momentous of all questions—*by taking for granted the very thing that was to be proved!* Is it possible that men can apply to their eternal interests a rule of judging, which they would deem him an idiot who acted upon in the smallest affair of this life? Believe that you are safe, and *you are safe*: believe that your sins are forgiven, that Christ and his full salvation are yours, that you are a child of God, delivered from the condemnation of sin and saved for eternity; BELIEVE all this, with a firm and unhesitating confidence—and *it will be so!*

I am well aware that the error, on which I am venturing to animadvert, has been supported by great names. Luther and Calvin themselves, with many of the earlier Protestants of both the evangelical and the reformed communions, unhappily gave it their sanction. Dr. Owen, (*on Justification*, p. 112, ed. 1677,) with great candour, imputes this fact to the influence of their peculiar circumstances, in their "contest with the Roman Church, about the way and means whereby the consciences of convinced and troubled sinners might come to rest and peace with God." He also says, "I never read any of them—who affirmed that every true and sincere believer always had a full assurance of the especial love of God in Christ, or of the pardon of his own sins; though they plead that this the Scripture requires of them in a way of duty, and that this they ought to aim at the attainment of." Had our esteemed brethren in Switzerland gone no farther than what is here implied, their friends in Great Britain would have indulged no anxiety. We are not disposed to be captious about the strict logical order of ideas, or the niceties of expression, where we believe the truth to be essentially held. The old protestant divines

of the Continent differed very much from each other, in their definitions and descriptions of faith. Some of them stated its essence to be personal assurance, in the broadest terms. But, with respect to many, it is manifest that they made their descriptions so comprehensive as to include *the whole* of experimental and practical religion. The expressions used by others make it plain that they used the concrete form, producing of necessity terms of appropriation; as being more convenient, and more adapted, in their view, to general use, than abstract descriptions: they, therefore, appear to have only designed to convey the idea of *earnest and exclusive* RELIANCE on the Saviour for the blessings of redemption. Among the more strict definitions, we find no inconsiderable difference. On the one hand, Mestrezat concisely, comprehensively, and beautifully defines faith, "The flight of a penitent sinner to the mercy of God in Christ:" and, on the other, Ravanel states that "faith is a firm persuasion of our election in Christ." I fear that such a description as the latter became the most prevalent. It was too often adopted in the symbolical and catechetical books; and thus it insinuated itself into the whole frame of national Christianity. The entire population of a country were made Christians, by ecclesiastical formularies and government edicts. It is overwhelming to reflect, what millions of children, in Germany, Holland, and Switzerland, were trained up to say, "In body and soul, living and dying, I am not mine own; but belong to my faithful Saviour Jesus Christ, who with his precious blood hath perfectly satisfied for all my sins; hath redeemed me from the power of the devil; and hath assured me, that without the will of my heavenly Father, not a hair of my head can fall, and that every thing

must contribute to my salvation."^{*} Thus, *doctrine* was declared, instead of *duty*; assumption, in the place of obligation. The truth is unquestionable, and the language is rich and glorious, if only the application be right. But to make all the young population of a country recite these words, appears, I confess, to me to be infusing into their minds the most dangerous presumption. May it not be feared, that this practice has been one of the principal causes of the decline of religion in the Protestant countries of the continent? Its operation would be different, according to the temperament, mental habits, and outward circumstances of each person. Where it met with, or was followed by, *genuine* conversion, it would eminently minister to sanctification and holy joy. But in other cases, its effect could not but be dreadful. In some, it would fix the character of pharisaic formalism, which is subtle enough to lurk under the highest evangelical phrases. In others, it would produce Antinomian security; the habit of using the most exalted language of piety, while worldliness, dissipation, and immorality were indulged without fear. This was exemplified in the court and the conduct of the unhappy Elector Palatine Frederic V., and his consort Elizabeth, the daughter of our James I. In persons of a speculative disposition, such as the teachers of religion are likely to be, it would readily produce a sense of incongruity, a suspicion of untruth, and a secret and most powerful bias to the numerous forms of anti-evangelical and sceptical theology. We have

* The first answer of the Catechism composed by order of the Elector Frederic III. in 1563, for the use of the schools, churches, and families of the Lower Palatinate, by the very excellent Zacharias Ursinus. This Catechism was afterwards adopted in the United Provinces, and for a time in Scotland.

an instructive and awful example of this very kind, in the early history of Dr. Semler, of Halle, who, from a beginning of apparently experimental piety, became one of the chief instruments in the bringing forth and cherishing of that fatal Neologism which has been brought to its maturity within the last forty years.

Our own country has not been destitute of divines, eminent for their holiness and recorded usefulness, who have patronized this sentiment. Yet, (I would offer the suggestion with deep humility and diffidence,) may it not be apprehended, that a large proportion of that apparent usefulness was awfully fallacious; consisting in leading multitudes to be confident that they were interested in Christ, and heirs of salvation, *without any evidence* "by Scripture, or sense, or reason," without being "conscious of sanctifying operations in their own breasts?" I use the avowed sense, and the very words of those excellent men, Walter Marshall and James Hervey.

Our minds are appalled at the thought. How COULD IT BE, that such men as Goodwin, Fisher, Marshall, Hervey, and Romaine, in England; with not a few in Scotland, besides so many of the Lutheran and Calvinistic divines abroad, could be the advocates of a doctrine so pregnant with delusion and danger to the souls of men? With all deference, I submit three answers to this question.

I. The earlier of those great men, especially the Reformers, are entitled to the full benefit of the apology made for them by Dr. Owen, as quoted above. The "general and doubtful faith" of the Romish communion, (so called by the Reformed Church of Scotland,) was associated with every kind of enmity and prejudice against the fundamental truth of

the Gospel, free justification, and eternal life through the sole mediation of the Lord Jesus Christ. The strenuous opposition necessary to be made to this mass of error, will account for many unguarded expressions in the writings of Luther; and the next age too readily attached a kind of veneration to the very phraseology.

II. There is reason to believe that they did not, in general, mean all that the proper import of their language, if taken in its fullest extent, would convey to other minds, differently circumstanced. Their great object seems to have been to impress this sentiment, that there is no true and saving faith, except that which immediately leads its possessor to *receive, embrace, and rely upon* the divine Redeemer as the author of salvation. Such an entire and exclusive reliance is inseparable from other holy exercises of mind; and of these, in combination, a delightful assurance of hope is the genuine effect, especially in circumstances of severe trial. Hence the minds of lively and affectionate Christians, not much accustomed to intellectual analysis, would easily confound the effect with the cause. That this is not a gratuitous supposition, may, I conceive, be justly argued from the fact, that passages frequently occur, in the writings of the eminent persons alluded to, which clearly assert the truth just stated, and are not consistent with the sentiment, which I am compelled to regard as so erroneous and dangerous. To this purport are many passages in Luther, on the Epistle to the Galatians, on the 130th Psalm, his characteristic declaration in the form of an edict, against that of the Emperor Charles V. in 1531,*

* It begins, "I, Doctor Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, do declare that

and scattered through his other works; of which the leading idea is an *entire committing of the soul in Christ, and resting only upon his righteousness*, for deliverance from despair, and guilt, and death, and for the obtaining of holiness and eternal happiness. In the same manner, there appears reason for understanding the language of appropriation used by Calvin, in his Institutes and his Catechism, as chiefly intended to impress the necessity of personally realizing and applying the blessings of the gospel, in opposition to the spurious faith of mere orthodox opinions. A little reflection may convince any man that this is a very different idea from that of making the first and formal act of faith to consist in a man's *believing* that he is *ALREADY* saved. The same reason for the explication which I have ventured to propose, is supported in the *Synopsis Purioris Theologiae*, by four of the most eminent reformed divines, p. 380, Leyden, 1642. So says F. Burmann, "the proper act of faith is fleeing to the Saviour, and it entirely consists in the reliance of the soul upon him;" and he immediately goes on to show that the assurance of one's own salvation is an *effect* of faith. (*Synopsis Theol.* vol. ii. p. 185, Utrecht, 1672.) To adduce no more, out of

the multitude of valuable authors of this class, I beg to refer the reader to Witsius and Benedict Pictet, both of whom most expressly vindicate and urge this distinction; to Vitringa, to Van Mastricht, and to Stapfer, of Berne, a divine who was one of the glories of Switzerland, and to the diligent study of whose writings I would take the liberty of most respectfully and earnestly recommending the young ministers who have recently come forth on the Lord's side, in that interesting country. His definition of faith I must be allowed to transcribe:—"It is that act of a regenerate person, whereby, out of a holy assent to the testimony of God upon the salvation wrought out by Christ, he renounces all self-dependence, and cordially gives up himself to the Lord Jesus for salvation."

I have enlarged so much (though greatly restraining myself) upon the sentiments of the foreign divines, because some of our friends have an exaggerated idea of the extent to which what is called the appropriation-scheme has been current among them.

In further confirmation of the solution which is here supported, I would refer to various very strong and decisive passages in *Fisher's Marrow of Modern Divinity*, and the notes of the Scottish editor. For example,—*"True faith is not ordinarily begun, increased, and finished all in a moment; but groweth by degrees. Though you have had, and have still, much peace and joy, yet that is no infallible sign that your faith is true; for a man may have great raptures, yea, he may have great joy, as if he were lifted up into the third heaven, and have a great and strong persuasion that his state is good; and yet be but a hypocrite after all. Therefore I beseech you, in the words of the apostle, Examine yourself whether you be in the faith,"* p. 124, edit. 1726. "The author

this article, that faith alone without any works justifies before God, shall stand and remain, in spite of the Romish Emperor, the Turkish Emperor, the Tartar Emperor, the Persian Emperor, the Pope, all the Cardinals, Bishops, Parsons, Monks, Nuns, Kings, Princes, Lords, and all the world with all the devils too; and hell-fire shall they have upon their heads into the bargain, and no thanks to them," &c. &c.—*Lutheri Opera*, tom. v. fol. 298, Jena, 1556; or in *Melch. Adami Vita Germ. Theol.* p. 144, Francof. 1653.—This extraordinary paper is given, but translated from a Latin version, which loses the raciness of Luther's vernacular phrase, and with some omissions, by the Rev. John Scott, in his ably executed and welcome continuation of Milner's Hist. of the Church of Christ, p. 98.

useth not the word *assurance* or *assured* in his definition; nor will any thing contained in it amount to the idea now commonly affixed to that word, or to what is, in our days, commonly understood by assurance. He doth not here teach that assurance of faith whereby believers are *certainly assured* that they are in the *state of grace*, the which is *founded upon the EVIDENCE of grace.*" Note in p. 161.

III. The remaining reason to account for the fact, that Christian divines of so distinguished excellence, have sanctioned an error "of wide-spread efficacy in deceiving men's souls, and in bringing in a loose superficial gospel, to the unspeakable dishonour of the Christian religion," (*Letters, &c. of the late Rev. Thomas Scott*, p. 201.) I have derived from the judicious and holy writer, whose words I have just borrowed. That reason is thus stated in his own perspicuous manner. "When believers, in the warmth of their affections, feel the humbling, melting, endearing, and sanctifying effects of contemplating the glory of the cross, and the love of CHRIST in dying for sinners; and consider themselves as the special objects of that inexpressible compassion and kindness; they are apt to conclude that the belief of the propositions that 'Christ loves them and died for them,' and that 'God is reconciled to them,' produces the change by its own influence, and would affect the most carnal hearts in the same manner, could men be persuaded to embrace it. Hence very lively and affectionate Christians have been prone to sanction the unscriptural tenet, that the justifying act of faith consists in *assuredly believing that Christ died for ME in particular, and that God loves ME*; and to consider this appropriation as preceding repentance, and every other gracious disposition, and as, in some sense, the cause of regeneration, winning the heart to love God, and to rejoice in him, and in obeying

his commandments. From this doctrine others have inferred that if all men believed *the love of God to them*, and his purpose at length to make them happy, they would be won over from rebellion against him." (*Mr. Scott's Notes on Bunyan's Pilgrim's Progress*, 12mo. edit. p. 206, or the valuable collection of *Letters and Papers*, published by the Rev. John Scott, p. 205. See also *Mr. Scott's Essays*, 12mo. edit. p. 300.) As a proper close to this letter, I beg to cite another paragraph from the same author. "Did the gospel require men confidently to believe that *their sins* are already pardoned, and that all the blessings of salvation are already *their's*, though they are destitute of every gracious disposition, (as some have incautiously advanced,) no scheme could better suit the pride and carnality of an impenitent heart. This, however, is *not the true gospel of Christ*, but 'another gospel,' which must be opposed, even though 'preached by an angel from heaven.' All are bound to believe, that *God will forgive the vilest of sinners who repent and believe in Christ*; otherwise they make God a liar, [i.e. impiously and falsely contradict him,] for he hath attested it. When, by scriptural evidence, (even by holy dispositions produced, and holy actions performed,) I am sure that *my faith* is living, and *my repentance* genuine; I may be humbly sure that *my sins* are forgiven, and that I am a child of God and an heir of glory; but not before. That I shall be welcome, if I come aright, I may be sure before I come. That I have come aright, and am accepted, I can only be assured by the effects of which I am conscious, and the fruits of righteousness produced." (*Discourse on Repentance*, 12mo. edit. p. 18.)

I must request admittance for a third and last letter on this important subject, in your next number, and am, &c. J. P. S.

Nov. 18, 1826.

REMARKS ON MR. ORME'S WORK
"ON THE LORD'S SUPPER."

(To the Editors.)

GENTLEMEN—I have lately read with great pleasure, and I trust with no small degree of spiritual profit, a treatise on "the Ordinance of the Lord's Supper," by the Rev. W. Orme. From the reported connexion of its respected author with your publication, it might be imagined that there would be some difficulty in obtaining the insertion of the following remarks; but I think that, without presumption, I need indulge no apprehension on that ground. The confidence I cherish in his candour and good sense assures me, that he would wish every position in his interesting and instructive work to be thoroughly examined, and nothing received but what has upon it the undoubted "image and superscription" of truth.

Mr. Orme, supported by the authorities of Mede, Peirce, and Waterland, considers the Lord's Supper as a service in which God is "put in remembrance" of the death of his Son. While he admits that the ordinance is *commemorative*, and therefore designed to keep in our minds a remembrance of the Redeemer, he contends that the words of our Lord, in the institution of the Eucharist, "Do this in remembrance of me," were principally designed to convey the idea, that the object of the sacred rite is, "a putting of God in mind, and not a bare remembering or putting ourselves in mind only."—"The literal rendering of the words, *τοῦτο ποιεῖτε ἐν τῇ ἐμῇ ἀνάμνησιν*, is, "This do for my memorial;" which may either mean, that "you may remember me," or that I may be "put in mind of you."—"Many," says Mr. Pierce, cited by Mr. Orme with approbation, "leave out this, which I am persuaded is at least

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the principal thing intended in the injunction, and thereby they seem to me to lose, in a great measure, the right notion of the Lord's Supper. That such kind of expressions are used concerning God, will be questioned by none who are tolerably versed in their Bibles. And this interpretation is very agreeable to the nature of that solemn action. *God is thereby put in remembrance* of the precious sacrifice of his own Son, the virtue of which is pleaded before him, for pardon, acceptance, and the communication of his Spirit." pp. 93, 94.

I confess that, in a figurative sense, the observance of the Lord's Supper may be considered as "putting God in remembrance," on the same principle on which prayers and intercessions are so represented; but the words of Christ, in the institution of this ordinance, appear to me to convey only that one specific and definitive sense which our translation has so distinctly expressed. The term *memorial* is not, I apprehend, the exact equivalent of the term ἀνάμνησις. A memorial is that "which is designed to bring to memory," which is intended to remind another of what it may be necessary to be remembered; and in this view of the word it may be properly applied to a religious rite, the very nature of which renders it strictly commemorative. But the word corresponding with this idea, which is generally employed, is not ἀνάμνησις, but μνημοσύνη. The former means the act of remembering, the process of recollection: hence it is rendered, in Latin, either by "*memoria*," or "*recollectio*," or "*recordatio*." The latter is employed to denote that which is done in order to assist or secure the act of remembrance. From the relation of these ideas to each other, it is not surprising that, in

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numerous instances, they should be considered as synonymous. If the following passages* in the Alexandrine Version be examined, which are rendered in our translation, "memorial," there will be found in every case the word *μνημοσυλον*, which appears to be used as the equivalent of the Hebrew זכר, אוכר, or זכרון, different substantives from the root זכר. It

is true that these words are sometimes, though very infrequently, rendered, by the LXX, ἀνάμνησις; but it appears that, in each case, the process of remembering, rather than the idea of an instituted memorial, seems to be conveyed by its application. In Numbers v. 15, the participle of the verb from which it is derived is so connected with the other word as to illustrate this distinction. *ἐστὶ γὰρ θυσία μνημοσυλου, ἀναμνησάμεθα ἁμαρτίαν*: "it is an offering of memorial, bringing iniquity to remembrance." In Numbers x. 10. it is said of the sacrifices of the peace-offerings, "they shall be for a memorial before your God." Here the Septuagint has rendered it *ἐστὶ ὑμῖν ἀνάμνησις ἐναντὶ τοῦ θεοῦ ὑμῶν*. The observance of the law, in this case, was undoubtedly a "memorial," and the translators might have retained the ordinary word, almost universally used in such connexion; but they seem to have fixed rather upon the mental operation, than on the commemorative institute.

But without insisting on this distinction, I would farther remark, that if the word used in reference to the Lord's Supper had been *μνημοσυλον*, it would not have supported the idea sanctioned by the esteemed author of the work to which I have alluded. In every use of the words, whether it be the

memorial viewed as a permanent institute, or the actual remembrance enjoined, both were for the sake of the people. It was not to remind God, but invariably to remind them of what he had done, or of what he had engaged to do, on their behalf. Ainsworth, indeed, is cited by Mr. Orme, as thus paraphrasing Lev. ii. 2:—"The memorial thereof, bringing to God's remembrance his covenant with the people:" but the bringing to their remembrance" would have been a far more natural and obvious explanation. When Jehovah says of his incommunicable name, "This is my memorial to all generations," he means, it is "the name by which I am to be remembered." The "memorial," in all other instances, conveys the idea that the rite, or revelation, or whatever it might be, which is so called, was instituted in order that the people might remember God! When the Apostle Paul adverts to the annual sacrifices, he says, "there was a continual remembrance of sin." "That is," says Mr. Orme, "they showed that God had them still in remembrance; for had they been blotted out, and therefore forgotten by God, the sacrifices would have ceased to be offered." Now, it is worthy of remark, that in this passage the word *ἀνάμνησις* is used, and evidently conveys the idea of the act of recollection. This was necessary under the law, because of the inadequate nature of the typical sacrifices. Their constant repetition was therefore enjoined to denote that inadequacy, and to serve as a constant remembrancer to the people of their iniquities, and of the future sacrifice by which alone their guilt could be actually taken away. This appears to be the most natural meaning of the text.

When Jehovah calls his name "my memorial," (זכרי, *zāro* μ

* Exod. iii. 15; xii. 14; xiii. 9; xvii. 14; xxviii. 29. Lev. ii. 2. 9. 16. Numb. v. 15. &c. &c.

εἰς—μνημόσυνον,) the language may be considered as illustrative of the words of Christ, εἰς τὴν εἰρὴν ἀνάμνησιν; and my last objection to the opinion of Mr. Orme is founded on the pronoun. Had it been general and indefinite, "as a memorial or remembrancer," there might have been some plausibility in the view given by Mede: on the other hand, if our Lord had used the Hebrew language, no phraseology could have been more literally significant of his meaning than זכר. It is obvious, that if

the Lord's Supper be a service in which we "put God in mind," our Lord would have used a very different form of expression. If the ἀνάμνησις be a memorializing, or "putting another in remembrance," rather than ourselves remembering, then it is Christ himself who is memorialized; a construction which, I presume, would not be admitted by any one. If "God" be intended, and the pronoun merely denote the authority by which the institute was appointed, then it is not easily to be reconciled with the assurance, that the Intercessor, "having obtained or secured the everlasting redemption," "appeareth in the présence of God for us." It is more natural to consider the Eucharist as our remembrancer of the Redeemer, and his appearance before the throne as the continual memorial in heaven on his part, who "ever liveth to make intercession."

I cannot close these observations without renewing the expression of my grateful acknowledgments to the author of the work on the Lord's Supper, for the high satisfaction I have enjoyed in the perusal of his volume. The chapter on the "symbolical and commemorative" character of the institution is one of peculiar interest; and I would respectfully suggest to the author, that if the more practical and devotional parts

were printed in a small pocket volume for circulation, together with a few of the explanatory remarks, the most important passages would form an excellent assistant to an intelligent and spiritual observance of the sacred ordinance. Wishing the esteemed author eminent success in all his labours, and your work a circulation equal to its merits, I am, Gentlemen,

Yours respectfully,

CANDIDUS.

MISCELLANEA BIBLICA.

No. III.

Idle Words.

OUR Lord admonishes us, that "every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew xii. 36. A few remarks may perhaps remove some difficulties from this passage, and set it in a light in which it has not usually appeared.

1. *To give account*, ought not to be considered as synonymous with, *to be condemned*. When informed that we shall have to give an account, we are admonished of our responsibility; but not certainly of our criminality, respecting the matter contemplated. The faithful pastor watches for souls, as one that must give account, and hopes to do it *with joy*, Heb. xiii. 17. "Every one of us shall give account of himself unto God," Rom. xiv. 12; yet to many, it is hoped, the great audit will issue in, "Well done good and faithful servant." Matt. xxv. 19—23. The account, therefore, to be given respecting what is here rendered an *idle word*, may, so far as this expression is concerned, be honourable and happy for the individual by whom it is rendered.

2. The word *apros*, rendered *idle*, does not of itself express

any moral quality. It is a contracted form of *αεργος*, *without work, without labour*, and is applied by classic authors to land not cultivated, or left to itself, the produce of which is therefore spontaneous. Pythagoras would rather that his disciples should throw stones at random, than utter an *αργον λογον*, *idle or random speech*. Though the word in question occurs several times in the New Testament in relation to *persons*, it is found referring to *things* in this place only. The Septuagint use it in reference to things in but one place, where its import is disputed. Symmachus renders by this word the Hebrew *דבר*, *without form*, Gen. i. 2. In the Apocryphal Book, Ecclesiasticus, we find *αργω σιδηρω*, *rude, unpolished iron*. — Schleusner, *Lexicon. Vet. Test.*

3. In reference to persons, therefore, *αργος* denotes moral obliquity, all that we mean by idle, slothful, and such like; but in reference to things, it denotes merely the absence of care, attention, preparation; and in reference to words, the absence of premeditation or design. Hence, we may conclude, that the "idle word" of this passage means, free, spontaneous conversation; and that our Lord admonishes us, that not only our deliberate and studied communications to others, but our unstudied, off-hand, spontaneous conversation, suggested by the present temper of our minds, will come into account, whether favourable or unfavourable, before God.

4. This interpretation not only coincides with the tenour of our Lord's discourse, but contributes to its continuity and energy. Free, uncontrouled, verbal communications, are according to the state of the heart, or moral disposition: "Out of the abundance of the heart the mouth speaketh," ver. 34. Hence such communications are

indicative of moral character, whether good or bad: "a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things," ver. 35. Every one's ordinary conversation, therefore, will come into account at the day of judgment, in evidence of his character and state of mind: "I say unto you, that every *unpremeditated* word, which man shall speak, they shall give account thereof in the day of judgment." And according to this evidence, among others, will the final condition of every individual be determined: "for by thy words thou shalt be justified, and by thy words thou shalt be condemned," ver. 37.

Thus the passage before us confirms the declaration of David, Psalm xii. 2—4. "They speak vanity every one with his neighbour; with flattering lips and a double heart do they speak. The Lord will cut off all flattering lips, and the mouth that speaketh proud things; who have said, with our tongue will we prevail; our lips are our own: who is Lord over us?" It also delightfully harmonizes with the announcement of the prophet, Mal. iii. 16—18. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels," &c. Thus, moreover, it enforces the exhortation of the Apostle, Col. iii. 8, 9; and chap. iv. 6. "Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

H.*

REVIEW OF BOOKS.

The History of the Crusades against the Albigenses, in the Thirteenth Century. From the French of J. C. L. Simonde De Sismondi. With an Introductory Essay by the Translator.—8vo. pp. xl. and 266. Wightman and Cramp. 1826. Price 9s.

THE history of persecution furnishes the most melancholy illustration of the depravity of human nature. When intolerance and malignity are displayed by those who are avowedly irreligious, whether in nominally Christian, or in idolatrous countries, we can at once account for their development. But when under any possible modification of Christian principles, and in alleged support of the sacred cause, the weapons of a carnal warfare are employed, and proscriptions and penalties are adopted for its defence and propagation, we are in such circumstances called to witness the most awful proofs of that depravity. The religion of Jesus is the religion of love. Benevolence was the brightest characteristic of his life, during his mysterious sojourn on earth. Most distinctly did he reprobate the principle which leads to intolerance; in the most explicit terms his disciples were enjoined to combine an inflexible regard to the purity of their principles, with a spirit of meekness and forbearance; and most solemnly were they forbidden to have recourse to any secular measures in support of the cause of their divine Master. Never was that cause so triumphant as when its spirituality and benevolence were most actively displayed by its first confessors and advocates. It had been announced as the great object of the Redeemer's commission, that he came "not to destroy men's lives, but to save them;" and while they acted on the same hallowed prin-

ciples, the banner of the cross was unsullied, and its triumph were the conquests of righteousness and peace.

The alliance of civil government with the Christian church was both the effect and the cause of corruption. Already its purity had been impaired, and its simplicity abandoned, or the union would have been impracticable. Its consummation, so devoutly to be deprecated, prepared the way for "all monstrous, all prodigious things;" and "the mystery of iniquity," in its secularity and intolerance, was the practical result.

It is an old adage, that the best things, when corrupted, become the greatest evils. For the same reason that an apostate from the faith in its purity or its influence is generally the most inveterate in his errors, or the most shameless in his profligacy; so when a Christian church is corrupted, and at the same time possesses the means of secular aggrandisement, it too often becomes a living illustration of the apocalyptic description, "a synagogue of Satan;" and resembles the "accuser of the brethren" in his impurity and his malevolence. It is no violation of candour or of truth, to affirm that the Church of Rome has been for ages the seat and centre of such corruptions; the symbol of intolerance, the fertile source of pollution to all the states and communities within the range of her unhallowed domination. And what a tremendous libel is the very name, which, under the sanction, and by the direct appointment of that church, has been appropriated to some of the most infernal confederacies that ever disgraced religion, or desolated the world? A CRUSADE! an exterminating war under the banner of the cross! The sign of mercy converted to the pur-

poses of vengeance; the emblem of peace made the standard of hostility, and the authority of that religion which is "gentleness and love," employed to patronise the most infuriate deeds of darkness and malignity. Never was prostitution so complete; never was satanic policy so successful, as when the nominally Christian church thus became essentially *Antichristian*; and in the name of all that was heavenly and divine, the inspiration of hell became triumphant!

This is not the language of rhetorical declamation, but the faithful record of facts. Whatever may be the character of individual members of the Romish church, or whatever the exceptions to its spirit and temper, in those communities where Protestant principles are predominant, or, if not predominant, are such as to secure a powerful counteraction and restraint, the genius of that religion is unaltered. Its persecuting canons and intolerant declarations are unrevoked; its assumed right to punish by penalties and death, is still maintained; its authorised and accredited commentaries on the sacred volume, still justify that assumption; and all its consistent and honest members, when unwarped by policy, or unrestrained by interest, feel no hesitation in avowing it. The pretended immutability of the Church of Rome is its imperishable infamy.

Soon after the establishment of Christianity by secular power, and its incorporation with the state, papal Rome became, in reference to all dissentients from her communion, what pagan Rome had been in the better times of the church. When the Emperor happened to be an Arian, the Arians persecuted the orthodox; and when, as generally happened, orthodoxy ascended the throne, the heretics were the victims of persecution. In the fifth century, four bishops deputed from Carthage, obtained from

Honorius an edict, which doomed to death whoever differed from the Catholic faith. Augustine acknowledged that there had been a time when he believed it wrong to harass heretics, and that it would be more judicious to allure them by gentle and persuasive methods; but he confessed his sentiments were changed, from observing that the laws enacted against heresy had proved to many a happy occasion of conversion.* And let not the guilt of this detestable enactment be confined to the civil authorities of the empire; those authorities were under the guidance and influence of aspiring ecclesiastics. While Theodosius decreed, in A. D. 443, that the books not conformable to the doctrines of the councils of Nice and Ephesus, should be destroyed, and those who concealed them should be liable to death; the council of Toledo thus announced their persecuting fulminations:—"We promulge this decree, pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not ascend the throne until he has sworn, among other oaths, to permit no man to live in his kingdom who is not a Catholic; and if, after he has taken the reins of government, he shall violate this promise, let him be accursed in the sight of the eternal God, and become fuel for the eternal fire!"

The Council of Lateran, under Pope Innocent III. decreed that "all heresy and heretics should be anathematised, and that being condemned should be left to the secular power to be punished." By the same council, magistrates, princes, and all civil authorities, are commanded to swear that they will "endeavour *bona fide*, and with all their might, to exterminate from every part of their dominion all heretical subjects universally that are marked out by the church."

* *Epist. ad Vincentium.*

(See *Caranza*, Sum. Concil. p. 404—602.) The writ for burning heretics among the ancient precedents of our own law, and thought by some to be as old as the common law itself, may be traced to the general prevalence of the maxim, that heresy was a crime which could be punished by the secular power, under the direction of the ecclesiastical authorities.*

We cannot feel surprised at the scenes of persecution exhibited in the records of the Church of Rome, after such enactments as these. They directly tended to enslave the minds as well as the bodies of men, and prepared the way for that reign of ignorance and superstition which, during so many ages, afflicted and desolated the world. It was under the influence of these principles that the first Crusades were commenced, for the recovery of the Holy Land from the dominion of the Saracens. The fanaticism of Peter the hermit, excited the people of every class to rally round the standard of *the cross*! Pope Urban convened a council at *Placentia*, A. D. 1095, and two hundred bishops, and four thousand ecclesiastics were present on the occasion. The "holy war" was resolved upon, and plenary indulgences were promised to all who should engage in the work of exterminating the *infidels*. Such indulgences secured to their possessors the remission of all ecclesiastical penalties and restrictions in this world, and released them from the fires of purgatory hereafter.

The contest between the Cross and the Koran continued nearly two centuries, and prepared the way for other expeditions of vengeance. The augmented power and influence of the Roman Pontiff, resulting from these *most unholy wars*, disposed them to future deeds of darkness, and secured the means

of effecting them. In the vallies of Piedmont and Savoy there existed numerous christian churches, known in ecclesiastical history by various names, some of which were evidently of a local character, and others were terms of reproach, not unlike those which the vocabulary of slander has supplied in succeeding ages, against the "sufferers for righteousness' sake." Of late years, much interesting information has been brought before the attention of the public, both in reference to the former history of the Vaudois and the state of their descendants in our own times. The most ample details respecting their origin and early state, will be found in *Jones's History*; and we refer with great satisfaction to his inquiries, though we cannot adopt all his opinions and conclusions. That they were amongst the first real *Protestants*, *Nonconformists*, and *Puritans*, in relation to the corrupt hierarchy of the Church of Rome, is unquestionable. Their simplicity and spirituality, their integrity and industry, their happiness and prosperity, were, however, those very features of their character and condition that excited the jealousy and malevolence of the Roman Pontiff and his associates. The excellencies and graces by which they were adorned presented a contrast to their vices, and formed an unanswerable indictment, which they could resist only by intolerance. The fruits of their economy and liberality, in the flourishing districts where they resided, provoked the cupidity and rapacity of their enemies; and, like the infernal spirit who beheld our first parents in the enjoyment of virtuous felicity, they were maddened and infuriated by the sight of their bliss. They might have addressed the intended victims of their rage and envy in the language of the arch-apostate to the unconscious slumberers amidst the bower of Eden.

* Blackstone's Commentaries, vol. iv. b. 4. c. 4.

"Ye little think how high
Your change approaches, when all these
delights

Will vanish, and deliver you to woe;
More woe, the more your taste is now of
joy!"

The volume before us, translated from Sismondi's *History*, now in the course of publication at Paris, exhibits in full detail the successive confederacies, under the appointment and sanction of the Roman Pontiff, against the Albigenses. There can be no doubt that they were of the same general principles with the Waldenses, and resembled them in their religious and civil character. That portion of the history which respects these confessors and sufferers in the cause of truth, constitutes, as the translator has expressed it, "a most interesting episode in that valuable work; and the volume here offered to the public exhibits that part of Sismondi's narrative, with only so much of the general history as may serve for its connexion and illustration." Of this portion of history, the translator remarks—

"It commences with the thirteenth century, and comprises a period of about forty years, detailing the progress in civilization, liberty, and religion, of the fine countries in the south of France, and the destruction of that liberty and civilization, the devastation and ruin of those countries, and the extinction of those early efforts for religious reformation, through the power and policy of the church of Rome. It relates the establishment of the Inquisition, and the provisions by which this merciless tribunal was adapted to become, for ages, the grand engine of domination to that ambitious and persecuting power. And it marks the complete establishment of civil and ecclesiastical despotism; by the surrender of all those states, with their rights and liberties, to the dominion and controul of the French monarch, under the direction of the Roman pontiff. When therefore the curtain at last falls upon this sad tragedy, it seems as if the night of ignorance and tyranny had closed upon the nations for ever.

"The attentive reader cannot fail to remark, that these events give a very different representation of the principles of the church of Rome, from that which is

offered to us by its modern advocates, and especially by that respectable body the English Catholics. It becomes, therefore, a proper, and even a necessary, subject of inquiry, whether these are the true interpreters of the principles of the church to which they belong, or whether we are to seek for their interpretation in the recorded acts and authentic documents of the church itself. They represent the authority of the church of Rome as merely spiritual, and extending only to its voluntary subjects, and assert that the natural rights of men, and the authority of civil governments, are equally beyond its controul: yet it must be remarked, on the one hand, that the church of Rome allows of no private interpretation of its dogmas, where the church has decided; and on the other, that the history of its proceedings by no means justifies their representations. The church may not indeed, in future, ever be able to resume that authority by which it has heretofore trampled on the rights both of subjects and rulers; but should it ever again be in a situation to act as its own interpreter of its own claims, it is scarcely to be supposed that it would then recognize the limits which either individuals or bodies in its communion had attempted to place to the exercise of its sovereign will. We are, therefore, under the necessity, as far as it may be desirable for us to become acquainted with the claims of the church of Rome, to seek them, not from private opinions, but from its own authoritative and deliberate acts.

"We are also bound to consider, that the dogmas of the church of Rome are not subjects of mere speculation. She has always claimed a divine right of imposing them on the minds of men, and has, at different times, attained to a power of enforcing these claims, unexampled in the history of mankind. With those religious dogmas by which she still subjugates the souls of her votaries, we, who after two centuries of conflict have withdrawn from her domination, have no concern, any further than she is amenable for them to the bar of reason and truth; but, besides the controul which she exercises over those of her own communion, she has ever maintained certain rights towards those whom she is pleased to designate as heretics, and has often exercised those rights with a severity, for which no authority is to be found, except in her own traditions. We have, therefore, on our part, a right to demand a renunciation of those claims, as public and authoritative as the exercise of them has ever been, or to guard ourselves against their repetition, by such prudential and cautionary measures, as the circumstances of the times may require."—pp. vi—ix.

These appear to us unanswerable observations, no less distinguished by their justness, than by their impressive and eloquent character. It is confessedly true, that wherever power is possessed, unchecked by civil and religious liberty, there is, from the tendencies of human nature, every reason to anticipate the operation of despotism; and thus despotism will be displayed in ecclesiastical as well as in secular affairs. Hence the high importance of those securities in the constitution of a community, which protect individuals and societies from the interference and oppression of power. On this account intolerance is interwoven in all those ecclesiastical establishments which exist in countries where liberty is not also established; and whether they be papal, episcopal, or presbyterian, we find more or less of such religious despotism in every continental state, because the provisions and securities of liberty are inadequate. Religious liberty is always proportioned to the degree of civil liberty. But notwithstanding this concession, it cannot, we think, be denied, that there are in the system of popery not only those qualities which render it more easily capable of amalgamating itself with despotism than are possessed by any other system, but it directly and avowedly sanctions and justifies intolerance. It denies the right of private judgment; it assumes the claim of infallibility; it condemns and anathematizes every dissentient from its communion; it aims at the exclusive possession of power and privilege; it denies the right to toleration, however it may admit the expediency of granting it; it arrogates to itself prerogatives which are invariably conducive to its own aggrandisement, tending to secure the domination of the papal authority over the church, and the unresisting and entire subjection of the people to the priesthood! The

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spirit of persecution pervades its constitution; and the operation and triumph of liberal principles are secured in defiance of all the tendencies of this "mystery of iniquity."

The scenes of cruelty disclosed in the history before us, are awful demonstrations of the truth of these sentiments. The Waldensian and Albigenian churches were sources of wealth and prosperity to the civil interests of Europe. Commerce flourished under the protection and patronage they secured; and the practical liberty they enjoyed, was presenting a lesson to other states and communities, which it was foreseen would be injurious to the interests of civil and ecclesiastical oppression. Kings and priests, therefore, were easily induced to unite for the purpose of crushing and exterminating a race whose example might be contagious, and whose prosperity might be dangerous. But the real and the ostensible cause of interference was the heretical pravity of their faith, and their presumptuous nonconformity to the church of Rome. Raymond VI. the Count of Toulouse, had for a long time protected these Provençal puritans in his territories, and thus provoked the resentment of the papal legate and the monks of Citeaux, who were determined to employ all their power for the overthrow of the rising schism, and of those who permitted it to exist in their dominions.

"Audacious as was the conduct of his legate, Innocent III. was determined to support him. He appears to have sought for an opportunity to commence hostilities; being well persuaded, that after the progress which had been made in the public opinion, the executioners were not sufficient to destroy heresy, but that the whole people must be exposed to the sword of the military. To confirm the sentence of excommunication pronounced by his legate, he wrote himself to Count Raymond, on the 29th of May, 1207, and his letter began with these words: "If we could open your heart, we should find, and would point out to you, the detestable

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abominations that you have committed; but as it is harder than the rock, it is in vain to strike it with the words of salvation: we cannot penetrate it. Pestilential man! what pride has seized your heart, and what is your folly, to refuse peace with your neighbours, and to brave the divine laws by protecting the enemies of the faith? If you do not fear eternal flames, ought you not to dread the temporal chastisements which you have merited by so many crimes?'

"So insulting a letter, addressed to a sovereign, must have revolted his pride; nevertheless, the monk, Peter de Vaux Cernay, tells us, 'the wars which the nobles of Provence carried on against him, through the industry of that man of God, Peter de Castelnau, and the excommunication which he published in every place against the count, compelled him, at last, to accept the same conditions of peace, and to engage himself by oath to their observance; but as often as he swore to observe them, so many times he perjured himself.'

"Neither Peter de Castelnau, nor the pope, knew any other means of conversion than war, murder, and fire. In the same year, 1207, Innocent III. thought, for the first time, of preaching a crusade against the sectaries; and since the princes of the country appeared too slow in exterminating them, he projected the calling in of strangers to accomplish this work. On the 17th of November, he wrote to Philip Augustus, exhorting him to declare war against the heretics, the enemies of God and the church; and promising him, in reward, in this life the confiscation of all their goods, and in the other, the same indulgences as were granted to those, who combated the infidels in the holy land. At the same time, he addressed similar letters to the duke of Burgundy, to the counts of Bar, of Nevers, and of Dreux; to the countesses of Troie, of Vermandois, and of Blois; and to all the counts, barons, knights, and faithful, of the kingdom of France. Before, however, these letters had produced any effect, a bloody catastrophe redoubled the rage of the pope and the bigots, and kindled the sacred war.

"Count Raymond, when he signed the peace with his enemies, had engaged to exterminate the heretics from his states; but Peter de Castelnau very soon judged, that he did not proceed in the work with adequate zeal. He went to seek him, reproached him to his face with his indulgence, which he termed baseness, treated him as perjured, as a favourer of heretics, and a tyrant, and again excommunicated him. This violent scene appears to have taken place at St. Gilles, where count Raymond had given a meeting to the two legates.

"1208. This lord, exceedingly provoked, threatened to make Castelnau pay

for his insolence with his life. The two legates, disregarding this threat, quitted the court of Raymond without a reconciliation, and came to sleep, on the night of the 14th of January, 1208, in a little inn by the side of the Rhone, which river they intended to pass the next day. One of the count's gentlemen happened to meet them there, or perhaps had followed them. On the morning of the 15th, after mass, this gentleman entered into a dispute with Peter de Castelnau, respecting heresy and its punishment. The legate had never spared the most insulting epithets to the advocates of tolerance; the gentleman already irritated by the quarrel with his lord, and now feeling himself personally offended, drew his poignard, struck the legate in the side, and killed him. The intelligence of this murder excited Innocent III. to the greatest excess of wrath. Raymond VI. had by no means so direct a part in the death of Castelnau, whom the church regarded as a martyr, as had Henry II. in the death of Thomas à Becket. But Innocent III. was more haughty and implacable than Alexander III. had been. He immediately published a bull, addressed to all the counts, barons, and knights of the four provinces of the Southern Gaul, in which he declared that it was the devil who had instigated his principal minister, Raymond, count of Toulouse, against the legate of the holy see. He laid under an interdict, all the places which should afford a refuge to the murderers of Castelnau; he demanded that Raymond of Toulouse should be publicly anathematised in all the churches; 'and as,' added he, 'following the canonical sanctions of the holy fathers, we must not observe faith towards those who keep not faith towards God, or who are separated from the communion of the faithful, we discharge, by apostolic authority, all those who believe themselves bound toward this count, by an oath either of alliance or of fidelity; we permit every catholic man, saving the right of his principal lord, to pursue his person, to occupy and retain his territories, especially for the purpose of exterminating heresy.'

"This first bull was speedily followed by other letters equally fulminating, from Innocent III. to all who were capable of assisting in the destruction of the count of Toulouse. He addressed Philip Augustus, exhorting him to carry on in person this sacred war of extermination against heretics, (who are, said he, far worse than the Saracens,) and to strip the count of Toulouse of all his possessions. He wrote, at the same time, to the archbishops of Lyons and Tours, to the bishops of Paris and Nevers, and to the abbot of Citeaux, to engage their concurrence in this holy enterprise.

"Galono, cardinal deacon of Saint

Mary dello Portico, whom the pope sent with these letters to France, does not appear to have obtained much credit with King Philip, who was, at that time, more occupied by his rivalry with the King of England, and with Otho of Germany, than with heresy. But the monks of Cîteaux, who had, at the same time, received powers from Rome, to preach the crusade amongst the people, gave themselves to the work with an ardour which had not been equalled even by the hermit Peter, or Foulques de Neuilly. Innocent III. impelled by hatred, had offered to those who should take the cross against the Provençals, the utmost extent of indulgence which his predecessors had ever granted to those who laboured for the deliverance of the holy land. As soon as these new Crusaders had assumed the sacred sign of the cross, (which, to distinguish themselves from those of the East, they wore on the breast instead of the shoulders,) they were instantly placed under the protection of the holy see, freed from the payment of the interest of their debts, and exempted from the jurisdiction of all the tribunals; whilst the war which they were invited to carry on, at their doors, almost without danger or expense, was to expiate all the vices and crimes of a whole life. The belief in the power of these indulgences, which we can scarcely comprehend, was not yet abated; the barons of France never doubted, that, whilst fighting in the holy land, they had the assurance of paradise. But those distant expeditions had been attended with so many disasters; so many hundreds of thousands had perished in Asia, or by the way, from hunger, or misery, or sickness, that others wanted courage to follow them. It was then, with transports of joy, that the faithful received the new pardons which were offered them, and so much the more, that far from regarding the return they were called upon to make, as painful or dangerous, they would willingly have undertaken it for the pleasure alone of doing it. War was their passion, and pity for the vanquished had never troubled their pleasure. The discipline of the holy wars was much less severe than that of the political, whilst the fruits of victory were much more alluring. In them, they might, without remorse, as well as without restraint from their officers, pillage all the property, massacre all the men, and violate the women and children. The crusaders to the East well knew that the distance was so great, as to give them little chance of bringing home the booty which they had gained by their swords; but instead of riches, which the faithful were to seek at a distance, and tear from barbarians, of whose language they were ignorant, they were offered the harvest of a neighbouring field, the spoil of a house which they might carry to their own, and

captives, abandoned to their desires, who spoke the same language with themselves. Never, therefore, had the cross been taken up with a more unanimous consent. The first to engage, through the commands of their pastors, in this war which was denominated *sacred*, were Eudes III. duke of Burgundy; Simon de Montfort, count of Leicester; the counts of Nevers, of St. Paul, of Auxerre, of Genève, and of Forez."—pp. 17—24.

We have quoted thus largely from the history of Sismondi, because it presents a lucid statement of the first movements of intolerance in these new crusades. Count Raymond appears to have been a man of more tenderness than fortitude, and to have on more than one occasion yielded to the paralyzing influence of terror. Aware that the ravages of an exterminating army endangered his entire possessions, he consented to most unrighteous proposals, and was willing, or rather submitted, to give up the members of the Albigensian churches, as a peace offering to the Moloch of the hierarchy! A striking illustration of the perfidious policy and infernal cruelty which marked these proceedings is presented in the following extract.

"The ambassadors of Raymond to the Pope, were, on the contrary, received with apparent indulgence. It was required of them that their master should make common cause with the crusaders; that he should assist them in exterminating the heretics; and that he should surrender to them seven of his best castles, as a pledge of his intentions. Upon these conditions the pope not only gave Raymond the hope of absolution, but promised him his entire favour. Innocent III. was, however, far from having pardoned Raymond in the bottom of his heart. For, at this same epoch, he wrote to the bishops of Riez and Conserans, and to the abbot of Cîteaux, 'We counsel you, with the apostle Paul, to employ guile with regard to this count, for in this case it ought to be called prudence. We must attack, separately, those who are separated from unity, leave for a time the count of Toulouse, employing towards him a wise dissimulation, that the other heretics may be the more easily defeated, and that afterwards we may crush him when he shall be left alone.' We cannot but remark, that whenever ambitious and per-

fidious priests had any disgraceful orders to communicate, they never failed to pervert, for this purpose, some passages of the holy Scriptures; one would say that they had only studied the Bible to make sacrilegious applications of it.

"All the fanatics whom the preachings of the monks of Citeaux had engaged to devote themselves to the sacred war began to move in the spring of the year 1209. The indulgences of the crusade had been offered to them on the lowest terms; they were required to make a campaign of only forty days, (to which the greater part of the vassals were obliged by the service of their fiefs,) in exchange for eternal salvation. The shorter the service was, the better it suited the neighbouring provinces.

"It was, in fact, principally amongst the near neighbours of the Albigenses, that the Bernardines found means to draw after them nearly the whole population. Some authors have spoken of three hundred, or even of five hundred thousand pilgrims or crusaders, who precipitated themselves upon Languedoc; the abbot of Vaux Cernay reckons but fifty thousand in this first campaign, and the smallest number is the most probable, especially in that age when very numerous armies were so seldom seen. We must not, however, include in this calculation the ignorant and fanatical multitude which followed each preacher, armed with scythes and clubs, and promised to themselves that if they were not in condition to combat the knights of Languedoc, they might, at least, be able to murder the women and children of the heretics."—pp. 27—29.

After various movements in their route of extermination, the crusaders approached the city of Beziers. The Catholic prelate, after having visited the legate, delivered to him a list of those amongst his flock, whom he suspected of heresy, and whom he wished to see consigned to the flames. He then returned to the city, and represented to the people the dangers to which they were exposed, and exhorted them to surrender their fellow-citizens to the avengers of the faith! Their answer was worthy of their heroism.

" 'Tell the legate,' replied the citizens, whom he had assembled in the cathedral of St. Nicaise, 'that our city is good and strong, that our Lord will not fail to succour us in our great necessities, and that, rather than commit the baseness demanded of us, we would eat our own children.'

Nevertheless, there was no heart so bold as not to tremble, when the pilgrims were encamped under their walls; and so great was the assemblage both of tents and pavilions, that it appeared as if all the world was collected there; at which those of the city began to be greatly astonished, for they thought they were only fables, what their bishop had come to tell them, and advise them.'

"The citizens of Beziers, though astonished, were not discouraged: whilst their enemies were still occupied in tracing their camp, they made a sally, and attacked them at unawares. But the crusaders were still more terrible, compared with the inhabitants of the south, by their fanaticism and boldness, than by their numbers. The infantry alone sufficed to repulse the citizens with great loss. At this instant, all the battalions of the besiegers, precipitating themselves upon them at the same time, pursued them so eagerly that they entered the gates with them, and found themselves masters of the city before they had even formed their plan of attack. The knights, learning that they had triumphed without fighting, inquired of the legate, Arnold Amalric, abbot of Citeaux, how they should distinguish the Catholics from the heretics, who made them this much celebrated reply: '*Kill them all; the Lord will know well those who are his.*'

"The fixed population of Beziers did not, perhaps, exceed fifteen thousand persons; but all the inhabitants of the country, of the open villages, and of the castles which had not been judged capable of defence, had taken refuge in this city, which was regarded as exceedingly strong; and even those who had remained to guard the strong castles, had, for the most part, sent their wives and children to Beziers. This whole multitude, at the moment when the crusaders became masters of the gates, took refuge in the churches; the great cathedral of Saint Nicaise contained the greater number; the canons, clothed with their choral habits, surrounded the altar, and sounded the bells as if to express their prayers to the furious assailants; but these supplications of brass were as little heard as those of the human voice. The bells ceased not to sound, till, of that immense multitude, which had taken refuge in the church, the last had been massacred. Neither were those spared who had sought an asylum in the other churches; seven thousand dead bodies were counted in that of the Magdalen alone. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all that they thought worth carrying off, they set fire to the city, in every part at once, and reduced it to a vast funeral pile. Not a house remained

standing, not one human being alive. Historians differ as to the number of victims. The abbot of Cîteaux, feeling some shame for the butchery which he had ordered, in his letter to Innocent III. reduces it to fifteen thousand, others make it amount to sixty."—pp. 34—37.

We could with pleasure increase the number of our citations from this interesting volume; and were it not impossible to present a more condensed account of its principal details, we would exhibit an abstract of the entire history. But this is unnecessary, as we are persuaded, after these passages, few readers will deny themselves the pleasure and profit of perusing the volume. We had marked some passages, no less illustrative of the principles and policy of the Church of Rome than the preceding; especially the account of the siege of the castle of Minerva, by Simon de Montfort, and some other exploits of equally imperishable infamy, by the same agents of ecclesiastical domination. But we shall close our article by a few observations.

From the history before us, it is evident, that no reference to causes merely political in their character, can account for the numerous atrocities committed under the name of crusades, against the peaceable and unoffending Albigenes. In the state of society then existing, there were, no doubt, displayed all the collisions and interests which arose out of the feudal system; and personal resentments and party feeling had their full operation. So it always was, and always will be, when intolerance is rampant, and bad men unite, under any pretext, to suppress and persecute men for real or supposed errors! But in all the instances before us, it was their *religion* alone, which was the exciting and the alleged cause of the sufferings and the severities to which they were exposed. Nothing is more disingenuous, or more dishonest, than to evade the force

of an argument proving the intolerance of popery, than to declaim about political contentions. The fact is, that things secular are made sacred, and things sacred are made secular by the Church of Rome, as will best serve the purposes of its ambition or its policy. The throne of Cæsar, and the throne of God, are alike invaded by their artifices, and usurped by their presumption! Who can read the accounts given so temperately and judiciously, in the history before us, and not perceive, that the extirpation of heresy, and the promotion of the interests of the Romish Church, were the intended objects of all their arrangements? The elements of the Reformation existed in the principles and fellowship of the persecuted churches; and to suppress this rising spirit, and prevent its interference with the dominion of the papal hierarchy, was the contemplated, and, for a season, the successful result of their cruelties. Nothing but the operation of the spirit produced by these principles can account for the tone of exultation with which the historians of those crusades relate the various instances of their success. No sympathy is evinced; all natural feelings are proscribed; devotion is made subservient to the work of carnage; and the God of mercy is lauded for the triumph of intolerance and the damnation of men! *Sed hæc hæc*.

We need not inform our readers, that the volume before us is entitled to our warmest commendation. The translator has given it the interest and attraction of an original work, by the fidelity and excellence of his version; and his introductory essay is well adapted to prepare the reader for a profitable and advantageous perusal of the history. We have indeed no doubt, that on many points connected with the principles of Protestantism, and the claims of religious

654 *Review of Books:—Davison's Discourses on Prophecy.* [December, liberty, he may differ from the celebrated author of the work; and on some subjects, we have the fullest conviction, that his views are more enlightened, and his sentiments more scriptural. We cannot record a higher testimony to the merit of the translation, than to say, that it is in every respect worthy of such a historian as Sismondi.

Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: being the Substance of Twelve Sermons preached in the Chapel of Lincoln's Inn, in the Lecture founded by the Right Rev. W. Warburton, &c. By John Davison, B. D. &c. &c. Second Edition. 15s.

THE very sound of "*Discourses on Prophecy*," will excite in many of our more grave and judicious readers, a sensation analogous to that with which they have sometimes listened to a gossip's dream, or a maniac's ravings. The subject has of late been so disguised and disgraced, and, indeed, by all who have attempted to decypher the prophetic hieroglyphics, has been so warped to systematizing, so overlaid by favourite theories of the most adverse construction, and in fact, so addled in the hatching, as utterly to nauseate the sober part of the Christian public. We confess, that when first the title of this volume caught our eye, we thought only of the addition of another name to the list of operose and otiose, speculators upon the visions of the future—we thought of Bicheno, Faber, Cunningham, Frere, and last of all, and least of all, in the qualities essential to sound interpretation, we thought of Irving; and we had well nigh laid aside the volume, under a sense of painful regret at the time we had already sacrificed to speculations of this sort. Thoroughly satisfied, by having grown grey in the

trial, that no human theory of future events, though founded upon inspired prophecies, can either possess certainty, or carry authority; and that such interpretations can neither be made to bear upon the general subject of the Christian evidence, or the legitimate edification of the church, we should neither have introduced this volume to the attention of our readers, nor have taken the trouble ourselves to cut open its pages, nor read them even once through, much less a second and a third time, as we have done a great portion of it, if it had belonged to that class of works, which we have ventured so unreservedly to discountenance.

But we feel unqualified satisfaction in being able to introduce Mr. Davison's work to our readers, as eminently fitted to redeem prophetic inspiration from that vague and Protean character which it has assumed in the hands of its *soi-disant* interpreters. Though we believe little good has resulted to the cause of Christianity from human attempts to draw aside the mystic veil, yet the task of vindicating the divine authority of the prophets, and of subjecting the whole stream of prophetic illumination to the scrutiny of a sober and enlightened criticism, is worthy of the Christian divine, and adapted materially to promote the cause of inspired truth.

The work before us is, in our view, just such a production upon the prophecies, as every enlightened Christian would be glad to see. It neither attempts to *prophecy* upon the page of inspiration, nor in any way to presume that it can foresee the intentions of the Almighty, or disclose "the times and the seasons," which the Father hath put in his own power;" but its sole object is to vindicate the inspiration, to ascertain the import, and to exhibit the uses of prophecy from the earliest times. Of the acuteness, discrimination, and sacred

erudition displayed throughout the work, it is impossible to speak in terms of too great emphasis. The effort of the author has been directed to a vindication of the divine wisdom and prescience, by exhibiting a complete scheme of the connexion which subsists through the whole of prophecy, and by particularly marking out the collateral streams of evangelical and of temporal promise. And bating some minor points, to which we may hereafter make exception, we must say, we know of no work on this difficult and comprehensive subject, which affords the reader so distinct an insight into these mysteries of God, nor presents so complete and unanswerable a vindication of the divine authority of prophecy, viewed as one of the leading testimonies to revelation.

The two first discourses are designed to prepare the way for the main subject; and they contain a mass of very important and just observations, all tending to remove difficulties and illumine the path to the general discussion. At the third discourse, we enter upon the proposed subject. Four discourses are then devoted, *first*, to a survey of prophecy, from the fall to the patriarchal times; then contemporary with the promulgation of the law—then from Samuel to Malachi, subdivided into the period of David and Solomon, and from Solomon to its final cessation. The seventh discourse is devoted to the consideration of the Divine foreknowledge, and its union with the liberty of human actions. Then follow four discourses upon the inspiration of prophecy. The first upon the criterion of prophetic inspiration—proof of it in the predictions concerning Christianity—predictions concerning the Jewish people—predictions concerning the great apostacy—predictions on the subject of pagan kingdoms, Nineveh, Babylon, Tyre, and Egypt—predictions concerning the de-

scendants of Ishmael, and the succession of the four ancient empires.

The general arrangement is perhaps the most simple and judicious that could have been devised; and it is filled up in every part with very eminent ability. The work, however, requires to be read as a whole, to perceive the discrimination and sound judgment of the author in the distribution and execution of the several parts. All we can do by way of assisting the reader to judge of the qualities of the work, must be to present a few specimens. We shall first of all cite the concluding passages of his introductory discourse, which is devoted to a consideration of the *connexion between prophecy and the other evidences of revealed religion.*

“Before an audience,* many of whom are highly exercised in the application of their minds to a complex evidence, and to the decision of great interests depending upon it, where nothing but a complete conviction will satisfy, I speak with submission to their judgment, but with no fear of that judgment making against me, when I appeal to them, whether they have not had occasion to know how conviction is improved by converging reasons, and the more so as those reasons arise from considerations differing in kind: how the succession of new matter of proof, even light itself, reduces any supposed uncertainty left in the earlier stage of the inquiry; how the contingency of error is gradually excluded by checks upon the first conclusion, and the conspiring probabilities of a subject run together into a perfect conviction. Let this reasonable process be applied to the examination of Christianity, by men who challenge it to the proof; and I will not say, it, but they, have every thing to hope from the trial.

“There is one quality or condition comprehended in these mixed and various evidences of our religion, which deserves to be further considered by itself, a condition highly characteristic of its truth, and indeed replete with the strongest confirmation of it. The condition is^a this, that its evidences are so exceedingly dis-

* The reader will bear in mind, that the discourses were delivered at the Warburtonian Lecture, in Lincoln's Inn Chapel.—Ed.

similar in their several descriptions. They are not necessarily connected in their origin; they are independent in their principle; they do not infer each the other; they are connected only in the subject which they conspire to attest. This independence of the component members of this argument is a material consideration. Perhaps it has not been urged in the defences of Christianity, with the force it is entitled to. It affords, however, a very decisive criterion of truth, as the following remarks may serve to show.

“If man’s contrivance, or if the favour of accident, could have given to Christianity any of its apparent testimonies; either its miracles or its prophecies, its morals or its propagation, or, if I may so speak, its Founder, there could be no room to believe, nor even to imagine, that all these appearances of great credibility could be united together by any such causes. If a successful craft could have contrived its public miracles, or so much as the pretence of them, it required another reach of craft and new resources to provide and adapt its prophecies to the same object. Further, it demanded not only a different art, but a totally opposite character, to conceive and promulgate its admirable morals. Again, the achievement of its propagation, in defiance of the power and terrors of the world, implied a new energy of personal genius, and other qualities of action, than any concurring in the work before. Lastly, the model of the life of its Founder in the very description of it, is a work of so much originality and wisdom, as could be the offspring only of consummate powers of invention. Though to speak more fairly to the case, it seems, by any intuitive evidence, as if it could never have been even devised, but must have come from the life and reality of some perfect excellence of virtue, impossible to be taken from, or confounded with, the fictitious ingenuity. But the hypothesis sinks under its incredibility. For each of these suppositions of contrivance being arbitrary, as it certainly is, and unsupported, the climax of these is an extravagance. And if the imbecility of art is foiled in the hypothesis, the combinations of accident are too vain to be thought of. The genuine state of the Christian evidence is this: there is unambiguous testimony to its works of miraculous power; there are oracles of prophecy; there are other distinct marks and signs of a divine original within it. And no stock but that of truth could, in one subject, produce them all, or can now account for their existence. The whole compass and system of the Christian evidence unquestionably has nothing like it, nor approaching to it in the annals of the world. It is a phenomenon

standing alone. I assert this, on the concession of those who have exalted it, beside their intention, by the impotent comparisons through which they have thought to slander and traduce it. For what has been done? Its miracles have been forced into a sort of parallel with some wild unauthenticated relations in the cloudy romance of a pagan sophist, (in the case of Apollonius Tyaneus;) or with the vague and insulated pretences of a better history, (in the case of Vespasian,) or the mask of a detected and defeated imposture among a Roman Catholic sect. Its prophecies have undergone the violence of a similar comparison with the oracles of heathenism, long ago put to silence, or the legends of a more recent superstition. Its divine morals have been represented as little better than might be derived from the philosophy of a Grecian or an Eastern teacher, Socrates or Confucius. Its wonderful progress and propagation, carried without any of the instruments of human power, and in opposition to them, have been matched with the success of the Mahometan heresy, effected by the power of the sword. Thus all ages, and countries, and creeds, have been explored with an industry greater than the success, to furnish the separate materials of such comparisons as the objectors have been able to produce: whilst the conspicuous and uncontested fact, that Christianity unites within itself the signs and indications which no other system, philosophic or religious, does, nor is pretended to do, leaves it in possession of a character which repels the indignity of all comparison, by the distant and incommensurate pretensions of the things attempted to be put in resemblance with it.”—pp. 30—34.

These remarks appear to us exceedingly judicious and weighty. If calmly considered by unbelievers, they can hardly fail to procure for Christianity a verdict of complete and warm approbation. The fact has certainly been too much overlooked by the advocates of revelation, and although not entirely neglected, for we very well remember to have seen it glanced at by several writers, yet we never remember to have seen it so comprehensively and forcibly stated as by Mr. Davison. It has been the practice of infidel authors, even of the first respectability, to view this great argument, not in its aggregate, but in some detached section, and generally that one which to them has

appeared the most vulnerable. Against the whole body of the Christian evidence, we are not aware that a single treatise exists, even pretending to the character of a full and calm examination. It has been almost uniformly the practice of opponents to trust more to the keen edge of their ridicule, than to the force and weight of their blow. They have more frequently dealt in dark insinuations, than in clear and candid reasonings. Hence Christianity has experienced every thing but impartiality and justice at their hands; their reasonings have borne the stamp of every thing rather than of a well-informed and calm understanding. Their motto has been "*Stratagem*," divide and destroy. Their objections are now become the most undisciplined and frantic rabble that ever took the field against a great cause, and their warfare the most lawless and harassing:—*warfare*, indeed, it now scarcely deserves to be denominated, since it neither consists in manly assault, nor is conducted upon any general and equal terms; nor is upheld by men of courage and of honour; it is the warfare of the banditti; its terms are those of the assassin; and its courage and honour belong rather to the wolf than to the lion.

The remarks premised by our author at the outset of his discussion, are calculated to add incalculable force to the argument in favour of Christianity; and to render its triumph as unquestionable as it is complete. But though great weight is due to Mr. Davison's constructive or aggregate argument, even where some degrees of deficiency might seem to remain in the separate sections of the proof; yet it is by no means intended that this argument should be employed as an apology or extenuation of any such deficiency. Its value consists not in covering defects in the detail of the argument, but in concentrating,

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as into one focus, the multiplied rays of perfection which flow in from each department, and from every point of the impregnable circle of proof. Let it be supposed that each species of the separate and independent proof is absolutely perfect in its kind, then their concurrence, one after another, in proof of the main position, acts upon the conviction, with a force analogous, not to the *numerical*, but to the *geometrical* progression. Now that such completeness and perfection belong to each section of the Christian proof, may easily be shown—has, indeed, been shown repeatedly. Mr. D.'s effort is directed to the argument from prophecy, and we have to acknowledge the obligations of the Christian public for a more lucid and simple arrangement, both of the matter and course of prophecy, than has yet been attempted; and for a proof of its inspiration as calm and complete, as eloquent and satisfactory as any it has been our lot to peruse. From this portion of the work we select the following passage, as illustrative of the judicious primary distribution the author makes of the general contents of the prophetic writing.

"If we take up the prophetic volume, we find it readily distinguishes itself into two parts, which may be called the Moral or Doctrinal, and the Predictive; and although these parts were not disjoined in the first communication of prophecy, or in the design of it, it will conduce to our purpose to take a view of them separately. I begin with the first, the Moral or Doctrinal, which I shall go through with as much conciseness as I can, in the present discourse, that, this done, we may give an undivided attention to the prediction, the more eminent branch of the same Revelation.

"1. Prophecy, then, is not a series of mere predictions; far from it; it abounds in matter of another kind; I mean the continued strain of moral doctrine which runs through it; including under that name the only efficacious and sufficient moral doctrine, that which is founded upon a knowledge of God, his attributes, and his will, with a sense of the direct, personal, and responsible relation of man

to him. Accordingly the most frequent subjects of the prophets are the laws of God, his supreme dominion, and his universal providence, the majesty of his nature, his spiritual being, and his holiness; together with the obligations of obedience to Him, in the particular duties of an inward faith and worship; and of justice and mercy to man; the whole of these duties enforced by explicit sanctions of reward and punishment. These original principles of piety and morals overspread the pages of the book of prophecy. They are brought forward, they are inculcated from first to last. They are often the subject when nothing future is in question; they are constantly interwoven with the predictions; they are either the very thing propounded, or connected with it; and all the way they are impressed with a distinctness and energy of instruction which shew it was none of the secondary ends of the prophet's mission to be this teacher of righteousness; insomuch that, if we except the gospel itself, there can no where be shewn, certainly not in the works or systems of pagan wisdom, so much of decisive and luminous information, concerning the unity, providence, mercy, and moral government of God, and man's duty founded upon his will, as is to be gathered from the prophetic volume."—pp. 41—43.

It is not easy to afford the reader even a specimen of the able and luminous display the author gives of the *predictive* portion of the prophecies. The whole is so compact, and so thoroughly connected, that we have looked in vain for a separable page or two that might answer our purpose. We shall, therefore, leave this portion of the volume, highly valuable as it is, to present our readers with the views of Mr. Davidson on the double sense of prophecy. Speaking of the age of David, he says:—

"This age of prophecy in particular, brings the doctrine of 'the double sense,' as it has been called, before us. For Scripture Prophecy is so framed in some of its predictions, as to bear a sense directed to two objects; of which structure, the predictions concerning the kingdom of David furnish a conspicuous example; and I should say, an unquestionable one, if the whole principle of that kind of interpretation had not been by some disputed and denied. But the principle has met with this ill acceptance, for no better reason, it should seem, than because it has been injudiciously applied, in cases where it had no proper place; or has been suspected,

if not mistaken, in its constituent character, as to what it really is.

"The double sense of prophecy, however, is of all things the most remote from fraud and equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses, wide of each other, and giving room to a fallacious ambiguity; but the combination of two related, analogous and harmonizing, though disparate subjects, each clear and definite in itself, implying a two-fold truth in the prescience, and creating an aggravated *difficulty*, and thereby an accumulated proof in the completion. For a case in point; to justify the predictions concerning the kingdom of David, in their double force, it must be shewn of them, that they hold in each of their relations, and in each were fulfilled. So that the double sense of prophecy, in its true idea, is a check upon the pretences of vague and unappropriated prediction, rather than a door to admit them.

"But this is not all. For if the prediction distribute its sense into two remote branches or systems of the Divine economy, if it shews not only what is to take place in distant times, but describe also different modes of God's appointment, though holding a certain and intelligible resemblance to each other; such prediction becomes not only more convincing in the argument, but more instructive in the doctrine, because it expresses the correspondence of God's dispensations in their points of agreement, as well as his fore-knowledge.

"Of the validity and rectitude of this interpretation, by a double sense, there is a simple and decisive test, which will shew at once where it may with safety, and should in reason, be admitted. The test is, that each of the subjects ascribed to the prophecy be such as may challenge the right of it, in its main import, and meet it in its obvious representation; other reasonable conditions being observed, as to the known general tendency of the whole volume of prophecy. When the divided application asserts itself in this manner, the principle is certain, the reason we have to follow is clear, and the prophecy is doubly authentic. But when it does not, the principle having no safer ground to rest upon, ought not to be entertained, least of all it should be applied to predictions, of which the general import is doubtful, or of less note and prominence in itself. For the pursuit of a double meaning, under such circumstances, must soon corrupt the whole interpretation of prophecy, and engender infinite conceits and trifling comments of a spurious unprofitable ingenuity. Whereas the wisdom of God has made prophecy, and all other Scripture, to minister to better and nobler purposes of argument and information. Under

this conviction, I would understand the double sense to obtain only in some of the more distinguished monuments of prophecy, where the force and clearness of the description, and the adequate magnitude of the subjects, concur in giving simplicity to the combined views of them, and render the divided application at once necessary, rational, and perspicuous."—pp. 210—213.

It may, be thought, perhaps, that the most important and valuable observation in this passage—that relating to the accumulated proof of divine inspiration, resulting from "the double sense," is derived from Bishop Horsley's memorable sermons on 2 Pet. i. 20. There can be no doubt that the germ of the idea is to be found in Horsley, and that he has brought much interesting matter to the illustration of the doctrine of the "double sense." But we must confess that Mr. Davison has succeeded far beyond the Bishop in laying down something like a test of its application, and in illustrating the additional force it has in proof of foreknowledge and inspiration. We are happy, indeed, to find a divine of Mr. Davison's cool and cautious character, giving his powerful support to a mode of interpretation which had been rejected and reprobated by a large class of the philosophic and philological schools of Theologians. Bishop Horsley frankly confesses, that before he had sifted the subject to the bottom, which he fears few had done, he had maintained that no prophecy of Scripture could carry a double meaning, or that if it *appeared* to do so, it was because the *one true sense* was not discovered.

The great question involved in prophecy, of the connexion between divine foreknowledge and human free agency, though it scarcely fell within the scope of Mr. Davison's undertaking, and might, without any injury to the cause, or to his reputation, have been omitted, is yet handled in the seventh discourse with no mean ability. Un-

willing to favour the Calvinistic theory upon this point, and yet fully convinced that the opposers of that doctrine have fallen into far worse errors, our author makes an effort to throw some light upon this subject, by resolving the difficulty into the peculiar perfection of the divine knowledge. He appears to maintain that God can foresee the actions which are essentially and absolutely contingent, and therefore predict them. He asserts the doctrine of philosophical liberty, and yet clearly admits the perfection of the divine prescience, and maintains that the divine decree regards the *effects* of such actions as are evil in the human agent, but not the action itself.

We are little disposed to enter at large upon a subject on which we are conscious we can throw no light—and we are as little inclined to dispute with our worthy author some of the niceties of this section of his work. The utmost, we imagine, that can now be attained, is to supply cautionary checks, on the one hand, against the absurdities of those who would restrict the divine foreknowledge, or make omniscience, as Dr. A. Clarke has done, only the *power* of knowing all—not *actual* knowledge,—and on the other hand, against the not less absurd ascription to the Almighty of the actual causation of evil. We perfectly agree with Mr. D. in the two extremes of the question, which to human understandings appear so opposed. We believe as fully as he does in the free agency of man, and we are happy to find he announces, as clearly as we could wish, his belief of the divine foreknowledge, and explains that foreknowledge, without equivocation, to comprehend all the actions even of free agents. It is only in his attempt to solve the difficulty that we find cause to object. It were surely better to leave the subject in the bare statement of the two extreme facts, than to

680 *Review of Books:—Davison's Discourses on Prophecy.* [December, have introduced, as he has done, an explanation, which precipitates the doctrine headlong into contradiction and absurdity. He says,

"*Certainty and necessity, not only are possible to be distinguished, the first as belonging to knowledge, the other to the nature of things, but as not implying either of them the other. For of necessary things there is often an uncertain knowledge, owing to the ignorance of the mind judging of them; and thence, as Limborch has acutely observed, there may equally be, by the perfection of the judging mind, a certainty of knowledge, when the things themselves foreknown are contingent and undetermined.*"—p. 383.

We are no very implicit believers in metaphysical doctrines and definitions of any kind; but we must say, that we have rarely seen a less sound distinction than that of Mr. D., or a less *acute* observation than that of Limborch. It is perfectly true, that of *necessary* things there may be uncertain knowledge—more properly *no knowledge* on the point of certainty or contingency; but if the things are assumed to be certain, then there might be certain knowledge somewhere. But we cannot assent to the assertion of Mr. D., for these two *do*, as applied to the divine foreknowledge, or any other *knowledge* of future events, *imply* each other. Would Mr. D. take upon him to affirm, that God can foresee an event as *certain*, which in the abstract nature of things might just as well not be, as be? or for whose *being* God could see no greater reason than for its not being? In fact, to Him who sees all things as they are to be, nothing can be foreknown which is not so foreknown as to exclude entirely the possibility of its not being. Otherwise there would be certainty in his knowledge, but uncertainty in the object: that is, he would not see things *as they are*. If any demonstration is plain, surely it is this, that whatever is infallibly foreseen as coming, cannot fail to come—that is, it is necessary: where the *necessity* exists, or how it originates, it does

not devolve upon us to explain; but surely, certainty in knowledge, implies necessity in the being of its object. But Limborch's observation, which Mr. D. appears to us to have so incautiously commended, is any thing but *acute*. There is a palpable sophism in his terms. For he does not use them all of one and the same *Being*. He says, "There may be certain foreknowledge, by the perfection of the judging mind, where the things themselves are *contingent* and *undetermined*." It was surprising that Mr. Davison, at least, did not see, that if the certain knowledge is supposed of God—then the *contingency* and *indetermination* are used in reference to *man*. For, if even man have a *certain* knowledge, that excludes contingency—uncertainty: otherwise, his knowledge is not *certain*: it is either *deceptive*—that is, no *knowledge* at all, or else, if it knows the thing as *certain*, then the *contingency* is excluded. *A fortiori* of God, if he has certain foreknowledge, then the objects included in that knowledge to him, at least, cease to be *contingent* or *doubtful*—otherwise the real nature of the thing contradicts his knowledge, or his knowledge contradicts the thing. Hence, it follows, that there is no *meaning* in Limborch's observation, unless the *certain knowledge* applies to God, and the *contingency* and *indetermination* apply to man. In this case, his remark is the tritest truism that was ever uttered. It is only saying, God may have certain knowledge where we have none at all.—But we must quit the subject. What we have said upon it is not intended to detract from the sterling excellence of Mr. Davison's work—a work which cannot fail to be as useful to the cause of truth as it is creditable to the author. It is specially adapted for the service of ministers and clerical students, and will be found highly instructive to the private Christian.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

MINUTES OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, relating to the publication of an edition of the Holy Scriptures, with an Introduction prefixed by the Strasburgh Bible Society, in the year 1819, accompanied by the official Correspondence, which took place upon the subject. To which is added, the particulars of the Expenditure of the British and Foreign Bible Society during the last year, with Observations thereon by the Auditors, London, 1826. Price 1s.

BIBLE SOCIETY: Remarks upon the recent Accusations against the Committee of the British and Foreign Bible Society. In a Letter to a Clergyman in the Country, from a Lay Member of that Institution. London, 1826. Price 1s.—We notice these publications, because the one is official, and the other may be deemed semi-official; being drawn up chiefly from a document prepared at the request of the Committee. The minutes relate entirely to the Strasburgh Bible; the second pamphlet embraces, as the title indicates, a wider range. The discussion is now taking its proper course. The Committee are laying the details of their proceedings before their constituents as expeditiously as they can. We trust they will go on with as much despatch as possible. All the members of the Society ought to make themselves familiar with these documents, which will be found far more satisfactory than any reasonings either for or against the Committee. Any abstract or abridgment by us would injure the effect which the full statements are fitted to produce; we therefore cordially recommend both pamphlets to the attention of our readers. We believe the next statement of the Committee will relate to the Lausanne Bible.

REASONS FOR CHRISTIANS IN OPPOSITION TO PARTY COMMUNION. By Robert Hall, M. A. London, 1826. 8vo. Price 2s.

COMMUNION AT THE LORD'S TABLE, regulated by the revealed Will of Christ, not Party, but Christian Communion. A Reply to the above, by Joseph Ivimey, London, 1826. 8vo. Price 1s. 6d.—While we deeply regret, in common with many others, that Mr. Hall should have limited his publications, of late years, very much to this controversy,

we are, nevertheless, always glad to meet with him. He appears, if we may judge from this pamphlet, to be somewhat annoyed that the progress of his liberal sentiments is so slow in his own body. It will not be the fault of his brother Ivimey, if the sentiments and their advocates are not excluded from the baptist denomination. He writes with great warmth, invoking every true-hearted Baptist to "rise and play the man" in defence of the sacred enclosure, which Mr. Hall seems so desirous of breaking down. Though Mr. Fuller is dead, he is rejoiced that Mr. Kinghorn is alive. We trust that respectable writer will long live, but should be glad to see him signalize himself in another cause. We are friends of the liberal principle on the most enlarged view of it; but we cannot take a deep interest in this discussion, as on both sides it is very much a contention in which the interests of the Baptist body are alone concerned. In that body, we might venture to say, is the sentiment for which Mr. Hall contends exclusively opposed. While they glory in the eloquent preacher, many of them seem ashamed of his partial advocacy of their cause. We are sure he has much more reason to be ashamed of them; as he is unquestionably formed for a more liberal community than that which lays the chief claim to his fraternity.

SIMPLICITY IN MINISTERIAL ADDRESSES RECOMMENDED: a Discourse delivered, June 28, 1826, in Broadmead Meeting House, Bristol, before the Bristol Education Society. By John Kershaw, M. A. London: Wightman and Cramp, 1826. Price 1s. 6d.

THE ADVANTAGES ARISING FROM THE COMBINATION OF LEARNING WITH PIETY IN THE CHRISTIAN MINISTRY: a Sermon preached before the Subscribers and Friends of the Stepney Academical Institution, at the Meeting-house in Carter Lane, Doctors' Commons, June 22, 1826. By Caleb Evans Birt, M. A. London: Wightman and Cramp. Price 1s.

In the talents and enlargement of mind manifested by such preachers as Kershaw and Birt, and in the views advocated by them, Mr. Hall has the chief encouragement for the progressive advancement of the sentiments to which we referred in the preceding article,

and which he has laboured so much to promote. We have been exceedingly pleased with both discourses; they are scriptural, able, and well written. The subjects discussed are important, and the preachers are both much at home in the discussion. We trust, through the increase of such men, and their influence, this generation shall not have passed away, till the distinction, as it respects communion between Baptists and Pædobaptists, shall have been merged in the general principles of the two bodies, destined by God to be one; but by a device of Satan divided, to the injury of both, as well as of the common cause of Christianity.

A DAILY EXPOSITOR OF THE NEW TESTAMENT; with a practical Exposition, especially intended as Morning and Evening Portions, for pious Families and Private Christians. By the Rev. Thos. Keyworth, one of the Authors of *Principia Hebraica*. Vol. 1. London: Richard Baynes. 8vo. Price 10s. 6d. —On the appearance of the second volume of this work, which is intended to complete it, we hope to be able to notice it more particularly. In the mean time, we beg leave to recommend it, as, on the whole, well fitted to promote the object which the respectable writer has in view.

OBSERVATIONS ON THE CAUSES AND EVILS OF WAR; its unlawfulness; and the means and certainty of its Extinction. By Thomas Thrush, late Captain in the Royal Navy. Part II. York. London: Wightman and Cramp. 1826. 8vo

THE GENIUS AND DESIGN OF THE DOMESTIC CONSTITUTION, with its untransferable Obligations and peculiar Advantages. By Christopher Anderson. Edinburgh. 8vo. 1826. pp. 448. Price 10s. 6d. —This is a book of considerable importance, containing matters of very grave consideration, but which we cannot at present bring fully before our readers. We trust to be able to devote some attention to it shortly. In the mean time, without pledging ourselves to maintain the ground which it takes, though even doubting the justness of several of the positions advanced by Mr. Anderson, there is so much that is calculated to be useful to christian parents, we beg leave to recommend it very strongly to their consideration.

A POPULAR INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES, for the Use of English Readers. By William Carpenter. London: Wightman and Cramp. Thick 8vo. 1826. Price 16s.

—This valuable volume must receive due attention from us early in the ensuing year.

PREPARING FOR PUBLICATION.

A Guide to the Study of History. By Isaac Taylor, Jun. Author of *Elements of Thought*; or, *First Lessons in the Knowledge of the Mind*—Selections from the Works of Bishop Hopkins. In 1 vol. By the Rev. Dr. Wilson, Editor of Selections from the Works of Leighton and Owen.—**The Child's Scripture Examiner and Assistant, Part IV.**; or, Questions on the Acts of the Apostles, with Practical and Explanatory Observations, suited to the capacities of Children. By J. G. Fuller.—**A New Edition, materially improved, and with Additions, of Allbutt's Elements of Useful Knowledge.**—**The Female Missionary Advocate: a Poem.**—**Ezekiel's Temple:** being an attempt to delineate the Scripture of the Holy Edifice, its Courts, Chambers, Gates, &c. &c., as described in the last Nine Chapters of the Book of Ezekiel. Illustrated with Plates. By Joseph Israels.—On the 1st of January, 1827, will be published, **An Inquiry into the Expediency of introducing a Theological Faculty into the System of the University of London.** By the Rev. F. A. Cox, LL. D. Honorary Secretary to the Council.—**An Account of Public Charities, digested from the Reports of the Commissioners on Charitable Foundations, with Notes and Comments,** by the Editor of "The Cabinet Lawyer," will be published, January 1, and continued in Monthly Parts until completed, in about Ten Parts.—**The Chronicles of London Bridge,** which have been so long in preparation, are now announced to be published in the course of next month. This work will comprise a complete history of that ancient Edifice, from its earliest mention in the English Annals, down to the commencement of the new Structure, in 1825; of the laying the first stone of which, the only circumstantial and accurate account will be subjoined; and its illustrations will consist of fifty-five highly-finished engravings on wood, by the first artists.—Preparing for publication, **A History of the Council of Trent, held A. D. 1545—1564.** It will be comprised in one volume octavo, and will contain a number of highly interesting and curious facts in the ecclesiastical history and biography of that period, selected from the rival publications of Father Paul and Cardinal Palavicini, and from many other scarce and valuable works.—The friends of Anti-Slavery will be happy to hear that a work is in the press, by the Author of "Consistency," "Perseverance," &c. entitled, "The System," a Tale of the West Indies.—**Original Tales for Infant Minds,** designed as a Companion to Original Poems.

RELIGIOUS INTELLIGENCE.

LETTERS FROM ITALY.

Bologna--Curious Church--Relics--Luke's Portrait of the Virgin--A preaching Friar--A Nun taking the Veil--Discoveries at Pompeii--Bible Society Controversy.

Bologna is one of the pleasantest towns for the residence of a person of moderate fortune that can be found in Italy. Every thing here is in abundance. The society, though not splendid, is respectable and intelligent; and people who have no carriages to ride in find protection in the streets. In most Italian towns, there is as little protection for foot passengers as in Paris. In Naples, you are often obliged to take a coach to save your life; but in Bologna, there are beautiful colonnades on each side of every street in the town, which protect you from the sun in warm weather, from the rain in wet weather, and from the annoyance of carts, carriages, and horses, at all times. Thus protected, you see here what you see nowhere else, the most respectable and elegantly dressed people walking the streets, and this circumstance gives an indescribable charm to the appearance of the city. There is a curious church here, in which they have been at the pains of contriving representations of several of the circumstances attending the condemnation and death of Christ, and have given the scenes from actual measurement. Pilate's Hall, for instance, and the tomb, are represented--the exact size, and the exact shape of the real scenes. But all this would be nothing without identity and reality; they have, therefore, got one real pillar from Pilate's hall, and that the identical one to which Christ was tied, with the height to which his head reached marked upon it. In almost every town of Italy, there are some of these holy relics. Sometimes it is a bit of the real cross, at others it is one of the nails which pierced the hands or the feet of our Saviour. The reason for all this is obvious enough. In proportion to the possession of these things, is the celebrity of the church, and in proportion to the celebrity of the church, and the number of votaries, is the profit of the priesthood. Bologna is rather rich in these things. There is a correct portrait of the Virgin Mary, painted by the hand of St. Luke, in a church a little way out of the town, which has obtained no small celebrity for the brotherhood. That the French might not rob the people of this miracle-working picture, it was taken by angels, and kept up in the clouds all the time these barbarians remained in pos-

session of Italy; but they had no sooner left the country, than one fine summer's morning the protecting angels brought back the picture, and placed it as neatly in its frame as if nothing had happened to it; it is said that one of the monks caught them in the fact, but he is very shy of telling it. In the cathedral at Bologna, I heard one of the best sermons I have ever heard in the Catholic church. It was a Dominican friar, a missionary from Rome, a preacher, they told me, of great reputation. It was the last sermon of his mission, and it was preached with a touching eloquence, and an affectionate solicitude worthy of a purer faith.

I was present the other day at a nun's taking the veil, the first I have seen in Italy. Going with a party of distinguished people, I was admitted into the very best place, and had the best possible opportunity of seeing the whole matter. The thing, however, was no way impressive. The young lady had at least thirty good years over her head. She was neither handsome nor interesting; she was, in short, one of those indifferent beings about whom nobody cares. The bishop who gave the address was a great fat worldly-looking vulgar man, who could say nothing but common-places about denying ourselves, and whose common-places were contradicted by his own sensual face. There was not wanting, however, the necessary splendour and ceremony to give all possible importance to the sacrifice. The lady was seated in a magnificent chair of state, dressed in the excess of worldly finery; jewels, necklaces, and bracelets, covered her ugly figure, and formed a striking contrast to the simple vestments she was about to assume. After listening to the mass and the sermon, she was led up to the altar, and a crown was placed on her head by the bishop, who muttered some Latin sentences, which I could not understand. Whether it meant she was by this ceremony at once assuming a heavenly crown, I do not know; but I think very likely, for the same power which arrogates the right of forgiving sins, may, with little stretching, distribute the rewards of righteousness. The ceremony of stripping off her finery, and cutting off her hair, did not take place (as it does in some convents) in sight of the people; but, when dressed, she was led out by the lady abbess, to take leave of her mother and friends, before the door was closed on her for ever.

They have of late got on more speedily with the excavations at Pompeii; every day turns up something new. A number

of skeletons have been discovered in a subterranean apartment, supposed to be a prison. Several new houses have been opened out, decorated with paintings quite as elegant as any of the former most admired works; but what is most curious, is a fountain, in a taste quite different from any of the other structures or ornaments of the city; it is dressed up in mosaic and shell-work, and resembles most of any thing the grottos that used to be found in English gardens. It is about on a level, in truth, with similar structures at White-Conduit House and Bagnigge Wells. The novelty and oddity of the thing puzzles every body. There are indeed few modern things that have not their type in this ancient city. The public laundry has been lately found, and the pictures on the walls represent Scotch washing in all its glory: the linen is put in tubs, and the women are pumping on it.

I thank you for your information about the Bible Society. You do me a real service by these simple statements of public occurrences. I could not get at the truth from the French and Italian papers, though they have found it a rich subject for animadversion. ——— I knew of old; I always thought he had a crack in his brain; and ——— has never yet been persuaded that it is necessary for a Christian to be a gentleman. I do not anticipate any great harm from this attack; it is well that the Bible Society, as well as every other Society, should have a watch kept over it. I only hope that no defender of it will lose his temper, or forget for a moment his Christian spirit. It must expect to have to go through evil report and good report, but it will triumph in the end.

FURTHER COMMUNICATIONS FROM THE PAY DE VAUD.

Extract from a Letter lately received.—"I eagerly seize this opportunity of presenting to you my own thanks in particular, for the christian interest which you have taken in your persecuted brethren of the Canton of Vaud; both on account of the frank and brotherly declaration of the Dissenting ministers of London and its environs, and on account of the collections made in your churches for our relief. We have received the sums given to us in singleness of heart, as a sacrifice which God hath accepted as agreeable to him through Jesus Christ, and for which he will recompense you at the resurrection of the just. The persecution still continues. Two suits are now in progress before the tribunals, against Dissenting Christians, for holding religious meetings. Nevertheless, the kingdom of our Lord makes a constant and sensible progress, both among the Dissenters in the national church, especially among the younger part of the clergy."

From another of these noble-minded men, (who has declined the acceptance of any present, and whose losses and sacrifices have amounted to several thousand pounds,) we have received a most interesting letter. It does infinite honour to his feelings of christian delicacy and candour. Its chief topic is *caution*; lest we should think or speak too severely against the authors and instruments of the persecution, and should too highly commend the persecuted. We shall select some passages, premising that our accounts of the illness and death of M. Juvet, were sent to Paris from the neighbourhood of the Canton, and that they were also corroborated by statements from other parts. We think it probable that if the circumstances could be fully searched into, there would be found no discrepancy between our statements and that of our highly respected correspondent.

"With respect to our departed brother Juvet, of blessed memory, I find allegations which tend to cast upon our unhappy persecutors an aggravation of their criminality, by opinions too strongly hazarded. We saw that dear brother in apparently good health, after the cruel treatment which he endured. Doubtless it is possible that those sufferings might, without its being immediately perceived, have been the determining cause of the return of the pulmonary disease which proved fatal; and I should not have found fault, had this possibility only been suggested, as a subject of serious reflection for the consciences of those who excited the populace, when they ought to have restrained them. I am convinced that I might, on good grounds, say to our government, 'examine seriously, in the presence of God, whether, by your measures, you have not, perhaps, been the cause of the death of several persons; whether you are not, perhaps, guilty of their blood.' But neither truth nor charity would permit me to bring a formal accusation. God only knows how the case really stood. God forbid that I should seem to cast any doubt upon the various sufferings which our now happy friend endured for his Redeemer's sake. I would state, in the strongest manner, that he suffered the most of us all, from the populace. My heart delights to reflect how greatly his zeal and faithfulness shone forth; and it is no humility in me to say, that I should be happy, could I imitate them. But, as disciples of Christ, we ought to fear going beyond the truth; particularly when the matter turns upon the aggravations of the blame of any of our fellow men, whose guilt is already too awfully great. I think, also, that the Magazines exalt too highly both our sufferings and our patience under them. With the exception of a few uncommon perpetrations, which might, in-

deed, stand in the same picture with the infuriated paganism of the early centuries, our sufferings, compared with those of the first martyrs for Christ, have been a very small matter. With regard to the manner in which we have borne them, we will say, to the praise of the glory of the grace of God, that he has not forsaken his poor servants; that he has even enabled us to suffer joyfully for his sake the little that we have suffered; but placed by the side of the Christians, who were tortured in the primitive times, for the testimony of Jesus, we are little indeed. If such praises of us should be read in the Canton of Vand, instead of their being ascribed to the generous sympathy of our English brethren, I fear that they will be attributed to the ridiculous vanity of sectaries, always prompt to exaggerate their sufferings, and to laud one another as if they were saints."

For the Committee,

J. PYE SMITH.

London, Nov. 3, 1826.

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Miss Hunt, by the Rev. J. K. Gawthorne, Belper . . .	1 0 0
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SPEECH OF THE RIGHT HONOURABLE
LORD BEXLEY,

At the Anniversary of the Kent Auxiliary Bible Society, held at Maidstone, on Tuesday, Oct. 10, 1826.

We are happy to present our readers with the sentiments of an upright and exemplary nobleman, who, by his long and close connection with the British and Foreign Bible Society, is quite competent to judge of the merits of the accusations which have been brought against its Committee, and whose elevated rank, and ample fortune, may, at least, screen him from the cruel insinuations of those who are so ready to assign mercenary motives to all who do not join in their war cry, which to their shame is re-echoed by all the Papists, Infidels, Antinomians, and Libertines of the age.

"LADIES AND GENTLEMEN,—I beg you to believe, that I feel very sincerely obliged to you for the kind manner in which you have accepted my services this day. I felt it my duty, not only from the respect justly due to the gentlemen who addressed me, but from a hope, in however small a degree, to do some service to the cause of God, not to decline the invitation I received to attend here. Drawing towards the close of life, I consider scenes like these, and opportunities similar to the present, as affording an employment very congenial to my declining years. After

having devoted a considerable portion of my life to the service of my country, and having occupied one of the most important public offices in the State, I feel it due to God humbly to endeavour to devote my remaining years to his glory: it was from Him that I received health and strength to discharge the duties of my former station; and, while any portion of that health and strength remains, I am bound to dedicate to his glory all the powers I may still continue to possess through his mercy.

"Before I take my leave of you, I feel myself called upon to say a few words respecting a subject which has already been brought under your notice by my Honourable and Reverend Friend, Mr. Gerard Noel—I mean, the divisions of opinion which have unfortunately arisen in our Society, and the accusations that have been made against it. In his very able and satisfactory statement, my Hon. Friend divided the questions at issue into four points: and I shall follow his arrangement, as embracing all that appears to be material on the subject. These were,

"1st. The Apocryphal question.

"2dly. The charge of having promoted or circulated, in certain cases, erroneous translations of the Scriptures.

"3dly. The character of Foreign Societies connected with ours; and,

"4thly. The charge of misapplication of the funds of the Society, especially with regard to the salaries allowed to the Secretaries and other officers.

"With respect to the Apocryphal question, as I consider that point finally settled by the resolution of the General Meeting in May, I shall not add a word to what was said by my Honourable Friend; excepting, that the Committee, with the most anxious labour and indefatigable perseverance, endeavoured to go to the bottom of the question; and that the discussions which ensued, though often tedious and painful, were conducted with Christian charity and with mutual kindness and respect—those who absolutely condemned the circulation of the Apocrypha in all cases, and those who contended for the propriety of admitting it to a certain extent and for certain purposes, giving each other credit for sincerity and good intentions towards the great object which the Society had in view; and only differing as to the interpretation of one of its fundamental rules, and as to the most efficacious mode of distributing the word of life.

"As respects the alleged inaccuracy of some of our foreign translations, I shall add only a few words to what has been said by Mr. Noel. It is not to be expected that the learned will be all agreed as to the critical accuracy of any translation: neither our own excellent autho-

rised version, nor any other that I am acquainted with, has escaped abundant criticism. With respect to the new versions published by the Society, they have been, in all cases, prepared by men who appeared most competent to the task; they have been carefully revised before they went to the press; and if any doubt was afterwards suggested of their correctness, it has been referred to the consideration of the ablest scholars in the respective languages which this or other countries could furnish—and their opinion has decided the proceedings of the Committee. I know not what more prudent precautions could be taken, nor to what higher tribunal we could appeal.

“Under this head of charge may be included the allegation of a breach of one of our fundamental rules, by the publication of editions of the Scriptures with notes or other additions. Nothing of this kind has ever been done by the Parent Society; unless it can be so called, that a few copies of one edition of the English Bible were issued with the translator's preface prefixed, as had been usual in the larger editions published by the authorised printers:—this, however, was discontinued, as soon as discovered. But it is true, that, in a very few instances, the Foreign Societies have been guilty of a breach of this rule, either from adherence to the customs of their countries, or from misapprehensions as to its extent and importance; and this has been done even in the case of editions printed partly at our expense:—but this practice has, in every instance, been repressed, as soon as it came to the knowledge of the Society, and as far as circumstances rendered it practicable.

“With respect to the Foreign Societies, I must first observe, that much misapprehension prevails as to the nature of their constitution and connection with our Society. It appears to be thought that the Parent Society is in all cases answerable for the acts of those Societies, and even for the individual characters of their members. Nothing can be more erroneous. They are distinct and independent bodies; formed, indeed, in most cases, at the instigation and by the assistance of our agents, and assisted by our funds in the great work which, in co-operation with us, they are carrying on; but regulated by their own laws: and their members are subjects of different Governments and States, by some of which the formation of Associations and Societies is viewed with peculiar jealousy, and in which the same liberty of thought and action is not allowed, which, by the blessing of Providence, we enjoy in this country. Still less can we be answerable for the individual characters of their members. Neither abroad nor at home is

any test imposed upon those who may be willing to become subscribers to the Society, nor can any scrutiny take place into their sentiments and conduct.

“In the foreign societies are generally comprehended the most distinguished and important members of the church and state; and they have been formed under the immediate patronage of every sovereign in Continental Europe, excepting those professing the Roman Catholic religion.

“Among such bodies, difference in moral character, as well as in religious tenets, must be expected to prevail: but I can venture to assert, that the cause of the Gospel has been incredibly promoted by such a union of patronage; and that without it, the circulation of the Scriptures would, in many cases, have been wholly suppressed, or confined within very narrow limits.

“I will also assert, that our agents have, to the best of their knowledge, endeavoured to associate themselves with the purest and most unexceptionable characters in the countries which they visited: and indeed it is only reasonable to suppose that such would be the persons who would most warmly hail the formation of a Bible Society, and labour most ardently in its operations.

“It is incredible, however, to what a height of absurdity the exaggerations and misrepresentations respecting the foreign societies have been carried. In an Edinburgh paper,* which I hold in my hand, under the head ‘The British and Foreign Bible Society,’ is contained the following passage:—

“In our last, we gave a short account of the article in the *Christian Instructor* on this subject, and alluded, also, to a pamphlet which has just been published by Mr. Haldane, whose views are still more comprehensive, and whose details are still more revolting. By this pamphlet it appears, that almost all the infidels in Europe are the chosen correspondents and active agents of the British Bible Society, and that ‘the word and name of the Most High are made engines and weapons to further the basest political intrigues; to fill the pockets of individuals, whose god is gain; and to fleece the poor of their earnings, in order to circulate the labour of atheists, and to support, in ease and affluence, the profligate infidel and incorrigible hypocrite.’

“The editor states, as you observe, that almost all the infidels in Europe were in the pay of the British and Foreign Bible Society; that is to say, in other words, that all the infidels in Europe are actively em-

* The Edinburgh Observer, Tuesday, July 25, 1826.

played in disseminating the Scriptures. He who can believe this, can believe any absurdity, however gross. Is it probable, is it conceivable, that infidels could be exerting themselves in promoting the circulation of the Gospel of Christ? Oh, no! the infidels of Europe are too wise in their generation; the kingdom of Satan is not so divided against itself. The infidels of Europe do not sow the pure seed of the Gospel to produce the fruit of their own poisonous tares.

"It is wonderful that any men, still more that men of learning and understanding, should suffer themselves to be imposed upon by trash like this! But let us consider the injury it does. These Edinburgh statements, and such as these, are triumphantly copied, and commented upon, in the Roman Catholic publications, of which I have one in my hand.* And here they are in their place; because the Pope has said that the Bible Society ought no longer to be suffered to exist. But let those who sanction them reflect on the evil they occasion: let them reflect, that they are making themselves the tools of jesuitical artifices, and instruments of carrying into execution the Bull of the Pope for the suppression of the circulation of the Scriptures.

"Let me now say a few words respecting the misapplication of the funds of the Society: and, in the first place, with respect to the payment of the Secretaries. And for once I feel some consolation for the absence of all those gentlemen, in the liberty which it gives me to speak with greater freedom of their situation and characters.

"The first Secretaries of the Society were, the Rev. John Owen, a man whom it is impossible to mention without sentiments of admiration and regret; the Rev. Joseph Hughes, a minister of the Baptist denomination, and perhaps the earliest proposer of the formation of such a Society; and the Rev. Dr. Steinkopff, minister of the German Lutheran Church, a man whose primitive and simple piety, and overflowing benevolence, render him the delight of all who know him. These persons were chosen in accordance with the rules of the Institution—that all denominations of Christians should be invited to co-operate in the work, and that it should extend its operations abroad as well as at home. At the commencement of the Society, their labours were not considerable; but from year to year they increased in a most astonishing manner, till at last they called for nearly the whole of the time and talents of the Secretaries, and left them little opportunity of attending to any other pursuit. On Mr. Owen especially they fell with particular weight;

and, in the ardour of his devotion to the cause, he sacrificed to it every prospect of professional promotion and beneficial employment, which talents like his might be expected to command. He sacrificed (as I have heard, and believe) an income of £1200. a-year to the cause of the Society—to say nothing of his prospects of rising in the Church; and, during the whole of his life, refused to accept any salary from the Society. What was the result? Having worn out a healthy constitution in its service, and dying in the prime of life, a victim to his labours, he would have left his family in a state of absolute penury, if they had not been rescued from distress by the kindness, and, I may say, the gratitude, of some of the more affluent members of our body! Could it be expected that another Secretary would undertake the service on such terms? Would it have been just or reasonable to permit him to do so? Surely not! It was accordingly decided by the Committee, and unanimously approved by a general meeting, that a salary of £300. per annum should be given to the new Secretary, the Rev. Mr. Braudram; and that the other two Secretaries, who for nineteen years together had performed their laborious duties without any remuneration, should be requested to accept of the same sum—a sum, which I think no one will call too great, and which indeed must be considered an inadequate compensation for the talents required and the sacrifices occasioned by such a situation.

"With respect to the sums allowed to the foreign agents, (of whom, I know only four,) it could hardly be expected, that, in addition to the same sacrifices of time, and labour, and emolument, which are required of those who occupy themselves in the cause of the Society at home, they should also expose themselves without remuneration to the inconveniences, and, in many cases, the hardships and dangers of foreign residences, and of continued banishment from their country, their families, and friends.

"Every one, alive to the cause of the Bible Society, must be acquainted with the name of Dr. Pinkerton, a most important and efficient agent of the Society, who has several times not only visited almost the whole continent of Europe, with no small danger to his life and injury to his health, but who has had the principal share in founding several of the most important Societies in Europe, and who, in particular, rendered material assistance in forming the Russian Bible Society—an Institution which has promoted the circulation of the Scriptures in above thirty languages spoken in that vast empire, and has printed above 500,000 copies of them in whole or in part. To Dr. Pinkerton

* Vide Catholic Miscellany.

the Society has allowed £400. per annum.

"The next I shall mention is Mr. Leever, a Clergyman of the Church of England, who resides, as the Society's agent, at Constantinople, and has a most delicate, critical, and dangerous post; where he continues to promote the translation and circulation of the Word of Life in a country of the most absolute despotism. For such a service no one can say that £300. per annum is too large an allowance. His situation requires the greatest discretion and prudence; and I have heard the British Ambassador, Lord Strangford, express the highest opinion of his upright and amiable conduct.—The like allowance of £300. per annum has been made to Mr. Barker, the brother of the British Consul, late at Aleppo, now at Alexandria; and who, in addition to the dangers of the plague and the other hazards attending a residence in that unhappy country, narrowly escaped being a victim to the terrible earthquake which desolated the city of Aleppo.

"The only remaining foreign agent is Mr. Matthews, who has recently embarked for South America; having engaged in the service of the Society for the term of three years, to conduct and promote the circulation of the Scriptures in that extensive and interesting part of the globe, at a salary of £200. per annum, together with necessary expenses.

"Mr. Thomson, who, for the purpose of promoting the establishment of schools, and the distribution of the Scriptures, has twice traversed nearly the whole interior of South America, has accepted a gratuity of £200., which was voted him for his services during three years, including the superintendence of a translation into the language of Peru, as well as a service of extreme labour and great personal hazard, in travelling through countries in an unsettled state of society and government, and among some of the wildest and most tremendous mountains in the world.

"The Rev. Mr. Armstrong was sent out also as an agent to the Society in South America; but having, on his arrival at Buenos Ayres, been appointed Chaplain to the British residents in that State, he will be enabled to render most important service to the Society, without any expense for salary.

"I must mention one person more, who has been considered as an agent to the Society, though he is not properly so—I mean the pious and venerable Leander Van Ess; a man to whom the knowledge of the Scriptures on the Continent of Europe is, perhaps more indebted than to any other individual, excepting Luther only. To this man, by whose personal labours no less than 500,000 copies of the Scriptures have been distributed, £300. a year has for some time been allowed; which has always

been considered as a part of the expenses incurred by the Society for circulating the Scriptures in Germany.

"As to the expenses incurred in the Society's establishment in Earl Street, I shall say very little. Every one must understand, that considerable expenses attend the care and superintendence, the receipt and distribution of so large a stock, and such extensive concerns; and that the persons employed, both in the direction and management, and in the mere mechanical and laborious part of the business, must receive allowances suited to their respective stations; and I believe that Mr. Tarn, the Accountant and Assistant Secretary, the Depositary, the Clerks, and other persons employed, receive remunerations which would be thought very moderate if they were engaged in situations requiring similar talents and equal labour in any other great company or establishment. If the Society's concerns were not carried on in this manner, under the immediate direction of its own officers, a commission must be paid to a bookseller for transacting the same business; while a house must still be kept for the meetings of the Committee and the correspondence of the Society; and I believe it will be found that the present management is, at the same time, more efficient and more economical than such an arrangement.

"Imperfect as I am sensible this hasty sketch has been, I will not detain you by entering into further particulars; begging that you will bear in your recollection the statements of my Honourable and Rev. Friend; and trusting that the charges which have been brought against the Society, instead of injuring its cause, will only stimulate all, who feel as I do, to redouble our exertions in this great pursuit, and to act with a spirit of liberality in the consideration of those errors (if such they think they see) which may have occurred in the complicated transactions of twenty-two years, in so many novel and difficult circumstances; for where is the Society, or where is the individual, who must not, in the course of such a period, have fallen into many? Above all, may we pray to God for his blessing—not forgetting, in our supplications, the throne of grace, our Christian brethren who differ from, and even those who defame us. May we all unite our exertions for the glory of God on earth! and may they, as well as we, be found partakers of the merits of our Saviour in the realms of bliss!"

UNIVERSITY OF LONDON.

At a General Meeting of the Proprietors of the University of London, held at the Crown and Anchor Tavern, in the Strand, on Monday, the 30th of October, 1826, the Right Hon. Lord Auckland in the chair, the following Report was read o

the present state of affairs of the Institution.

"First Report of the Council to the General Meeting of Proprietors."

"The Council, constituted by the Deed of Settlement, bearing date the 11th day of February last, have proceeded, incessantly, in promoting the great object entrusted to their care, and have convened this First General Meeting of the Proprietary, according to the provisions of that Deed, for the purpose of submitting to them the present state of the Funds of the Institution, the proceedings hitherto taken by the Council, and the further measures they would recommend to the proprietors for their sanction, with a view to the gradual completion of the proposed Establishment.

"To this Report is subjoined, the half-yearly balance-sheet, showing the several sums received and paid on account of the Institution, up to the 11th of August last, as checked and verified by the Auditors.

"Subscriptions have been since received, whereby the number of shares on which deposits have been paid has been increased to 1,157; in addition to which, upwards of 143 shares have been subscribed by individuals of the greatest respectability, on which, owing to various causes, the payment of the deposit has been delayed, but may be considered perfectly secure; the total amount of shares thus actually subscribed, may be stated as amounting to 1,500.

"The Council were desirous of obtaining further subscriptions to the extent of 1,500, constituting the sum of £150,000, the smallest amount of capital prescribed by the Deed, but obstacles presented themselves, arising not less from the actual pecuniary difficulties which many laboured under, who would otherwise have zealously supported the cause, than from the general prevalence of that distrust which the failure of so many speculative undertakings had induced. In these circumstances, the progress of the Institution must have been suspended until the restoration of confidence, so for a time disturbed, had the Council not been encouraged and supported by the voluntary aid of several individuals, who took upon themselves to subscribe the deficient 200 shares, for which they have consented to become responsible in all respects, subject only to the sanction of the proprietors to a declaration that the capital of the Institution shall be considered as limited to the sum of £150,000, until such 200 supplemental shares shall be replaced by subscriptions to that amount.

"The capital required having been thus provided for, (exclusively of £655 contributed by way of donation,) the Council were enabled to proceed in the

exercise of the powers confided to them; but the only material step taken by them has been a selection from among the several plans submitted to them, of that designed by Mr. Wilkins, a selection in which their own judgment coincided with that of almost every proprietor who inspected the drawings; and the Council are enabled to state, that the work, in its execution, will have the benefit of Mr. Gandy's superintendence in conjunction with Mr. Wilkins.

"The wish of the Council will appear to have been rather to select a great design suited to the wants, the wealth, and the magnitude of the population, for whom the Institution is intended, than one commensurate with its present means; but, as they were determined to take no step in this important part of their trust without first ascertaining and limiting the utmost extent of expense to which any engagement might lead them, they advertised for tenders by public competition for the execution of the works. The lowest offer was made by Messrs. Lee, who engaged to complete the buildings for the sum of £107,000, exclusive of stone ornaments to the amount of about £3000.

"This sum exceeds, by £20,000, the estimate made by Mr. Wilkins, who, in explanation, has stated that his specification in the quality and amount of the materials, goes far beyond the usual course of building; his main object having been to give durability and beauty to a building, which would find but few in this country to vie with it.

"In the present state of the subscription, and with the design of the building, so far matured, the Council consider themselves fully justified in assuming, that, after making a more than adequate allowance for any probable defalcation, a clear sum of £100,000. will still remain available for the immediate objects of the Institution; and after minute consideration of the circumstances, they feel assured, that, with that sum at their disposal, a portion of the building may be forthwith erected, adequate to the accommodation of the Medical School, and of all the classes composing the more essential parts of a good education, a sufficient surplus being left for the purchase of a library and museum, and as much as may be absolutely requisite for salaries to Professors. A portion of the building, comprising the library, two museums, four great theatres of instruction, and about twenty-six other rooms, and affording ample accommodation for the objects immediately proposed, will require an out-lay, including fittings, of about £50,000.; to which, adding £10,000. for the library and museum, and a like sum to meet contingencies, salaries, and

other incidental expenses, the whole will amount to £70,000., which, with the £30,000. paid for the land, make up the sum of £100,000.

"To that extent, for the present, the Council would bound their views, not doubting for a moment, that, as the building proceeds, and the merits of the undertaking are gradually developed, it will obtain such additional encouragement and support, by an increase of subscriptions to the extent of £300,000., the maximum of capital contemplated by the deed of settlement, as will, at no distant day, amply provide for the completion of the buildings, and for the full establishment of the Institution, on as liberal a scale as its most sanguine friends can desire.

"The Council, therefore, propose that the contracts for the building be entered into in such subdivisions of it as shall, from time to time, be required; and be so framed, as to admit of the completing or abandoning any such subdivisions upon due notice, at the will of the Council, strictly adhering, as they pledge themselves to do, to the provisions of the deed of settlement, and to the fixed principle they have established, on no account, and in no circumstances, to incur a liability beyond the amount of the resources under their controul. In the mean time, and as the only measure which consists with the season, they are desirous of commencing operations by causing the foundations to be excavated, which will be done under a distinct contract, and at a cost not exceeding £1000.

"The Council having given in their prospectus, a general view of the ends proposed to be attained, are unable, at this early period, to enter into any further detail; more specific regulations and arrangements must form subject for future consideration, as exigences arise, and experience is obtained. All they can now do is to submit to the proprietors the expediency of sanctioning the Council in immediately commencing the excavation of the ground, and proceeding to the gradual erection of the buildings in portions under separate contracts, as already suggested; for the accomplishment of which, further instalments of £10. per cent. on the subscriptions, at intervals of six months, will, it is believed, prove adequate.

"Three months may probably elapse before these preparations can be completed; after which the Council propose an Address to His Royal Highness the Duke of Sussex, requesting him to lay the first stone of the building, His Royal Highness having been pleased to add his name to the list of proprietors, at the same time expressing much interest in the success of the Institution, and announcing his intention

of becoming one of the first donors to the library.

"Signed, by Order of the Council,
"THOMAS COATES, Clerk."

It was then resolved:—

"That the Report of the Council, now read, be received, confirmed, and entered on the minutes of the meeting.

"That the meeting doth hereby recognize and sanction the accession of 200 supplemental shares, subscribed for the completion of the capital of £150,000; such shares to be replaced by the direct subscriptions that may from time to time be received.

"That, until such shares be replaced, the capital of the Institution be limited to £150,000.

"That the Council be hereby authorised and requested to proceed in causing the ground to be excavated for the foundation of the intended buildings, and in contracting for the gradual erection of them in the manner suggested by the Report.

"That the Report of the Council be printed, and a copy thereof transmitted to each proprietor; and that the proceedings of this meeting be duly advertised.

"That the thanks of the meeting be given to the Council for their judicious and unwearied labours in forwarding the great objects of the Institution.

"That the thanks of this meeting are particularly due, and are hereby given to William Tooke, Esq., for the able and zealous aid he has afforded the Council by his gratuitous professional exertions.

"That the thanks of the meeting be given to the Rev. Dr. Cox, for his co-operation with the Council.

"That the thanks of the meeting be given to the noble Chairman, for his kind assistance this day, and for his constant efforts on behalf of the Institution."

Office of the University, 7, Furnival's Inn.

ANNUAL MEETING OF THE ASSOCIATE FUND.

The third Anniversary of this important and benevolent Institution, formed for assisting Protestant Dissenting Congregations in supporting their ministers, was held in Barbican Chapel, on Tuesday evening, the 31st October, when a most appropriate and impressive discourse was delivered by the Rev. Joseph Fletcher, who kindly undertook to advocate the interests of this excellent Society. After the sermon, an abstract of the proceedings of the Society was read, which detailed many affecting cases of privation endured by active, holy, zealous ministers of the gospel. Several powerful appeals were then made on behalf of the objects of this Institution, by the ministers and laymen who severally moved and seconded the resolutions, which were adopted, and as we understand the Report is to be printed

and published, we earnestly recommend the attention of ministers and their congregations to this particular object of Christian beneficence, and to those affecting details which the proceedings of the Committee have developed, as a powerful stimulus to their liberal countenance and support of this labour of love.

ORDINATIONS.

On Wednesday, Oct. 4, the pastoral relation of Dr. Harris to the church at Stoke Newington was publicly recognized. Prayer and reading the Scriptures, Rev. J. Campbell; introductory discourse and questions, Rev. H. F. Burder; prayer, Rev. T. Lewis; charge to the pastor and church, Dr. J. P. Smith; concluding prayer, Rev. R. Phillips; psalms and hymns given out by Rev. H. Evison.

On Thursday, Oct. 19, the Rev. R. Slate, late of Stand, near Manchester, was publicly recognized as the pastor of the church and congregation assembling in Grimshaw Street, Preston. In the morning, the Rev. D. T. Carson, of Cannon Street Chapel, introduced the service by reading suitable portions of the Scriptures and engaging in prayer. The Rev. John Ely, of Rochdale, delivered a very interesting discourse on the nature and government of a Christian church. Afterwards one of the deacons gave an account of the circumstances which led to the invitation of the Rev. R. Slate, which was then publicly recognized by the members of the church; and Mr. Slate publicly signified his acceptance of the call. The Rev. George Payne, M. A. Theological Tutor of Blackburn Academy, implored the divine blessing on the pastor and people; and the Rev. William Roby, of Manchester, gave some important advice to the minister from 1 Tim. iv. 13; the Rev. Mr. Hodson, of Lady Huntingdon's connexion, offered up the concluding prayer, and the Rev. Mr. Holmes, (Baptist,) gave out the hymns. In the evening, a numerous congregation assembled to hear the Rev. Dr. Raffles, of Liverpool, address the people, on the duties they owe to their minister, from 1 Cor. iv. 1. The Rev. D. Edwards, of Elswick, J. Deakin, of Chorley, and J. Speakman, of Tockholes, conducted the devotional parts of the evening service.

Mr. Ely concluded his discourse in the following language:—"We proceed now to the solemn recognition for which we are convened together. It is with no dubious feelings of the propriety of our brother's removal, or the suitability of the new relation into which he has entered, that we proceed to this solemn act of recognition. We congratulate our brother on his introduction to a sphere in which we doubt not his usefulness will be continually extending. We congratulate this church on obtaining a pastor, under

whose ministry they are likely, with the divine blessing, to enjoy steady and progressive prosperity. And I may be allowed to add, I am glad that our brother and this church have set the example to the county, of such a recognition service. It has been too long the practice for ministers, removing to new charges, to settle down in their new spheres without any such service, a practice which, I hope, will henceforth be corrected."

On Thursday, Nov. 9, Rev. George Rose was ordained as pastor of the Church at Jamaica Row, Bermondsey, late under the care of that venerable servant of Christ, Rev. John Townsend. The services of the day were commenced with reading and prayer, by Rev. H. B. Jewla, of Greenwich; Rev. H. F. Burder, A. M. delivered the introductory discourse; Rev. John Arundel asked the usual questions: Rev. Joseph Fletcher, A. M. offered the ordination prayer; Rev. Dr. Collyer gave the charge from 2 Tim. ii. 15; Rev. George Clayton preached to the people from Deut. i. 38; and Rev. John Morison concluded. As such a service had not been witnessed in the chapel for 42 years, the interest excited was so great, that a crowded congregation assembled, and numbers were obliged to return, unable to obtain admittance; and although about five hours were occupied in the interesting solemnities, none appeared to be fatigued by the length of time during which their attention had been engaged.

Thursday, Nov. 9, 1826, the Rev. John Greig, A. M., late student at the Theological Academy, Glasgow, was publicly set apart by the laying on of hands, to the pastoral office over the church and congregation assembling for divine worship, at Mount Zion Chapel, Harper's Hill, Birmingham; the Rev. J. Sibree, of Vicar Lane Meeting, Coventry, commenced the services with reading the Scriptures and prayer; the Rev. John Hudson, of Westbromwich, delivered the introductory discourse, asked the usual questions, and received the confession of faith; the Rev. J. Cooper, of Westbromwich, offered up the ordination prayer; the Rev. G. Greig, of London, delivered to his son a judicious and impressive charge, from 1 Tim. iv. 16; the Rev. J. Roaf, of Wolverhampton, concluded the morning services with prayer; the hymns were given out by the Rev. Mr. Evans, of Hales Owen. The evening services were commenced with reading and prayer, by the Rev. J. Griffiths, of Birmingham; the Rev. J. Jerrard, of West Orchard, Coventry, addressed the people, from Deut. iii. 28. "Encourage him, and strengthen him." The Rev. J. Poole, of Birmingham, closed with prayer. Many were the prayers, and most fervent were the wishes, of the friends of religion, that the future labours of this young

Minister may be crowned with the greatest success. This place of worship is very commodious, and beautifully neat, situated in a genteel, and increasingly populous neighbourhood.

REMOVALS, &c.

We understand that the Rev. Mr. Leach, of Shepton Mallet, has engaged to supply the congregation assembling in Robert Street Chapel, near Grosvenor Square, for six Lord's-days, in the months of January and February. The liberality of that congregation has been most exemplary. At their two anniversaries in the present and preceding year, they collected above £1100., by which the whole of their debt on the chapel has been extinguished. We trust that they will soon be settled with a pastor, whose labours will be eminently blessed in that important part of our metropolis.

We rejoice to hear that the Rev. William Urwick, of Sligo, has accepted the call of the church at York Street, Dublin, by which means his sphere of useful exertion will be greatly extended.

The Rev. Wm. S. Palmer, late of Westbury, has accepted the invitation of the ancient church at Hare Court, Aldersgate Street, London, to become their pastor, vacant by the decease of the Rev. J. Davies.

The chapel in Dacre Lane, Ipswich, having fallen into a neglected and dilapidated state, was recently purchased by a well known patron of Congregational Churches, who having made the much-needed repairs and improvements, has opened it for public worship. The Rev.

Edward Parsons, jun. of London, engaged in that service, on Friday, the 30th June, and the Rev. James Stratton, of Paddington, occupied the pulpit on the following Sabbath. The chapel has since been supplied by the senior students of Highbury College, with every prospect of establishing a second congregation of the Independent denomination in that populous town. It is a curious fact that at the present time, there are still two Dissenting places of worship unoccupied in that ancient borough.

RECENT DEATH.

November 2, died, the Rev. SAMUEL DEVENISH, pastor of the Independent Church at Sydling, Dorsetshire. Although he had been previously visited with some severe attacks of illness, yet his death may be considered almost sudden. He attended the Dorsetshire Association at Cerne a fortnight before his decease, on which occasion he expressed himself as enjoying more of the felicity of heaven than earth. On the day of his death he said to those around him, I thought this would be my dying day, but I am disappointed. At half-past ten, however, the same evening, *he fell on sleep*, at the age of *forty-three*. His funeral sermon was preached on the day of interment at Sydling, by the Rev. John Salter, of Bridport, to his family and flock, and on Sabbath-day, November 19, at Salisbury, by Rev. J. Good, of whose church Mr. Devenish had been several years an active and efficient deacon. "He was a faithful man, and feared God above many."

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Rev. S. Alexander—J. Turner—J. Wooldridge—Thomas Weaver—J. Hudson—Dr. J. P. Smith—J. Matheson—B. Byron—Thomas Guyer—R. Ashton—G. Redford—Thomas Morell—W. Harris, LL. D.—J. E. Good—R. Slate—S. R. Pittard—Thomas Scales—R. Farebrother—W. Blackburn—G. Moase—Joseph Mather—J. Sibree.

Also from Messrs. J. Pitman—J. Storer—James Edmeston—J. Woodford, jun.—J. Powhall—Unus Seguntiorum—Philo Helveticus—A Subscriber to Lodge's Portraits—Sarah Elizabeth—E. S.—J. K. K.—T. G.—R. T.—S. B.—T. J. B. *doubtful*.

Philo Helveticus will perceive that our correspondent J. P. S. has not yet finished his observations on the Letter of the Swiss Girl. When he has done, if he will furnish something more worthy of himself, and the cause he espouses, than assertions of our valued correspondent's "confusion of ideas of theology, and of the operations of the mind," and accusations of his "calumniating" the Genevise Christians, we shall be glad to let him speak through the medium of our pages. In the mean time, we must assure him, that such language can only reflect disgrace on himself.

The proposed communications of *Ignotus* will, we doubt not, be acceptable.

We deplore the death of Bishop *Heder* with too much sincerity to publish the feeble rhymes of R. T. on that lamented event.

We beg to inform a Yorkshire Correspondent that we do not insert notices of the re-opening of chapels after repairs.

We have been requested to correct a trifling inaccuracy in the Memoir of Rev. S. King, who, it appears, did not marry the daughter of Mr. Norris, but *his daughter in law* by a second wife, a lady descended from a distinguished Bedfordshire family named Wingate.

SUPPLEMENT

TO THE

CONGREGATIONAL

MAGAZINE,

FOR THE YEAR 1826.

MEMOIR OF THE LATE SIR THOS. STAMFORD RAFFLES, KNT. F.R. and A.S.
LIEUTENANT-GOVERNOR OF BENCOOLEN, &c.

(Concluded from page 624.)

WITH a view to the extension of the British interests, and the honour of the British name, in the Eastern Seas, while Sir T. S. Raffles held the government of Bencoolen, he also projected and executed two measures unconnected with its details, which it will be proper now to notice.

The first of these measures was, the conclusion of a treaty, or treaties, with the chiefs of a small island, situated off the south coast of Sumatra, called *Pulo Neas*. This treaty was a measure rather of benevolence than of policy. The inhabitants of this island, who rank among the most beautiful and well-formed specimens of the human family, have, from that very circumstance, excited the cupidity of almost all the Mahomedan chiefs in the neighbourhood, who, it is believed, have been long in the practice of trading to this island for slaves; and the most shocking scenes of plunder and rapine have been the necessary consequence. So extensive has been the traffic in the ill-starred inhabitants of *Pulo Neas*, that Neas slaves are well known all over the East, and highly prized for their superior comeliness and artless manners, which qualities have every where obtained for them the *highest price*! It was chiefly for the purpose of putting an end to this

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hateful traffic, in connection with some not very great commercial advantages which it was thought would result from the arrangement, that Sir Thomas Stamford Raffles took the island under British protection by a treaty, which was never confirmed.

The other measure just referred to, was the establishment of a British settlement on the island of SINGAPORE, situated at the southern extremity of the Malayayan Peninsula. While this measure was under discussion, some diversity of opinion existed as to its expediency, but respecting which the superior discernment of Sir T. S. Raffles left no doubt upon his mind. He therefore, early in the year 1819, charged himself with the responsibility of proceeding in person direct from Prince of Wales Island, whither he had been to consult with its Governor, and in the course of not more than ten days from his quitting Penang, viz. on the 29th of February, 1819, succeeded in hoisting the British flag upon Singapore, which he declared a *free port*.

The best commendation of this enterprize is its surprising success, which more than realized even the sanguine expectations of its projector. Experience has proved that Singapore is peculiarly eligible situated with relation to the

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whole eastern Archipelago, to China and to India, for an extended commerce, if held as a *free port* under *British protection*.

Its population, previously to its occupation for this purpose, did not amount to more than *two hundred souls*; but in less than *two years* from that date, it exceeded *ten thousand*. During this period, (two years,) not less than 2,889 vessels are stated to have entered the port, of which 383 were owned and commanded by Europeans, and 2,506 by natives. Their united tonnage exceeded 200,000 tons. The value of its commerce, in the first two years, was estimated at 5,000,000 dollars. In the year 1822 it had augmented to 8,568,171 dollars, and in 1823 to 13,268,397 dollars. The natives of all the neighbouring states resorted to it in abundance, with goods or bullion, and many of them have erected houses and large warehouses on the island.

For the government of this settlement, a few simple but highly important regulations were framed; and for the immediate preservation of order, and protection of persons and property, a local magistracy was instituted by Sir Thomas Stamford Raffles; the magistrates to act under the Resident, who was the representative of the British Government upon the island. They were selected from such British inhabitants as were of the greatest influence and respectability in the settlement, whose names were enrolled for that purpose. They held the Resident's commission, taking it in turns to act as sitting magistrates; and once in a quarter, or oftener, as occasion might require, to hold a meeting of the nature of a quarter-sessions, for the hearing and deciding of cases which might exceed the authority of a single magistrate, and doing all such things as are usually done at quarter-sessions in England, as far as the

object and nature of that institution could be considered applicable to the circumstances of the settlement.

In legislating for this settlement, the *slave trade* and *slavery* were expressly prohibited. No individual could be imported for sale, transferred, or sold as a slave, after the establishment of the settlement; or, having his or her fixed residence in the island, can now "be considered or treated as a slave under any denomination, condition, colour, or pretence whatever." The usages respecting bond debtors were of course materially modified, and a continued residence of twelve months at Singapore was declared to constitute a *fixed residence*, and to entitle the party to all the benefits of the British constitution. The government of this settlement is now in the hands of a resident *counsellor*, and conducted in the same manner as those of Prince of Wales Island, and Malacca, under the authority of the East India Company.

The result has been such as every wise man and sound politician would expect, and is well calculated to impart a lesson of wisdom even to the most untractable and besotted advocates of the odious system so long pursued in the Western World. Had Sir Thomas Stamford Raffles, instead of holding out to the inhabitants of Singapore the liberty and personal security which are proper to the *British* constitution, and ought to be enjoyed in all countries which bear *that* name, and instead of admitting them to colonize on the easiest imaginable terms, proceeded to people the island by importations of African or any other *slaves*, and had he transcribed for their government a few pages of the Jamaica or of any other of the slave codes, (matured as we are told those codes have been by the *wisdom of experience*!)

there would have been at this day in Singapore, just as many inhabitants as its rulers could find chains to hold there, and just as much work done by them as could be extorted from unwilling labourers by the mechanical operation of the lash, or the thumb-screw; or rather, which is more probable, the East India Company, true to their interests, and wise to discern them, and profiting also by their long experience at Bencoolen, would ere this have abandoned the island, writing off the expense it had occasioned them, as a *heavy disbursement connected with an abortive attempt, to Profit and Loss*. But such has not been, and it is confidently hoped never will be, the case with Singapore. There, a free, well-protected commerce, creates wealth, and wealth commands industry, to any extent which the exigencies of that commerce may require. The people come and go at their pleasure. All ranks enjoy the cheering sun-shine of hope, and feel that powerful motive to exertion in full operation among them: and as the effect of such principles has hitherto been, so it may be presumed that it will continue to be, *prosperity*.

This gentleman made his last visit to Singapore in the year 1823. He then founded there an institution, designed to consist of a college, with library and museum, for the study of Anglo-Chinese literature, and of branch schools in the Chinese and Malayan languages. With this college it was his original wish to have incorporated a similar institution, previously formed by Drs. Milne and Morrison at Malacca; but that part of the design was abandoned. Towards the establishment of the Singapore College, the sum of 15,000 dollars was raised by voluntary contribution; an advantageous allotment of land near the town has

also been appropriated for its use, and each of the departments endowed with an assignment of 500 acres of uncleared ground on the usual terms. To these grants the founder of the Institution had the satisfaction of adding an annual endowment on the part of the Company, whose authority he represented, and before he quitted the island, of laying the first stone of the projected edifice.

Very early in the year 1824 the impaired state of his constitution determined him to relinquish the government of Fort Marlbro', and return to his native country. On his intention being known, the European inhabitants of Bencoolen prepared the following Address, which was presented to him on the 26th of January, and which will give the reader an interesting view of the opinions they entertained of his enlightened administration.

"TO THE HONOURABLE SIR THOMAS STAMFORD RAFFLES, KNT., &c."

"HONOURABLE SIR,—In the prospect of the loss we are about to sustain by your departure from Sumatra, permit us, the undersigned inhabitants of this settlement, to express the deep regret which fills our hearts, under circumstances so calculated to excite such a feeling.

"During the last six years that we have had the happiness to live under your government, ample opportunity has been afforded us of appreciating the zeal and ability which have marked your administration, the unwearied exertion of your superior talents for the benefit of the community in general, and the powerful philanthropy so manifest in all your schemes for meliorating the condition of the natives; and while our minds have been filled with acknowledged admiration for your public conduct, our hearts have learned too deeply to esteem your character, ever to forget the author of so many enlightened, judicious, and growingly beneficial plans. It is still fresh in our memories, that your arrival on this coast was almost instantaneously followed by the overthrow of a disgraceful system of monopoly and forced services, which for nearly a century had tyrannized over the depressed natives—deadening the lustre of the British name. It was you, Honourable Sir, removed this stain, and by next endeavouring to eradicate slavery,

that noxious weed, which so generally taints the atmosphere of Eastern climes, taught a naturally independent and intelligent race that they were fellow men, and entitled to the privileges of free-born subjects—thus raising in the hearts and affections of a grateful people a monument more durable than brass or stone, which shall proclaim to succeeding generations the wisdom and benevolence of your institutions, while, at the same time, you implanted sentiments of respect and veneration for the British character and government, by so nobly exemplifying in your own career, those prominent and sterling virtues by which they are so eminently distinguished and adorned.

"The fair promise of the moral and intellectual improvement of the Malay, from the efforts now making in the native schools, as well as the progress of civilization among them, are equally owing to your constant, ever active, and philanthropic spirit. But not alone does the Native stand your debtor, the Merchant and the Agriculturist warmly join to acknowledge, that to you, Honourable Sir, they are indebted for the removal of restrictions, which tended to impede the fertilizing tide of commerce, and that from your hands the agriculture of the country has received an impetus, which in its progress we trust will gain strength and acceleration.

"The establishment of Singapore, the grand emporium of eastern commerce, which owes its rise to your judicious selection, calls for higher encomiums than can be offered by us, and we must leave to the British nation at large to offer their tribute of praise and gratitude for the advantages that must result to them, from the new sources of wealth which you have there laid open; affording a boundless field for commercial speculation, and every possible encouragement to individual industry.

"If our object were that of panegyric, we might largely expatiate upon your memorable and brilliant administration in Java, which, by the happiness and blessings it diffused, taught the oppressed native the superiority of British control; it was there, also, that you first declared to the world the true character of the Malay of the Eastern Archipelago, a people so long misunderstood and misrepresented as the most execrable and blood-thirsty of the human race; we might dwell upon the discoveries and contributions with which you have enriched the various departments of science and literature, or speak of your humane interference in behalf of the forsaken orphans, of your earnestness to promote Christianity among the benighted heathens and Mahomedans—but this is not our aim, it is the genuine expression of our sorrow, in the prospect of your leaving us, which we

desire to convey to you; but while we lament your departure from us, we must not selfishly overlook the blessings which are, we trust, awaiting you in our mother country, and since your health, with that of Lady Raffles, appears so imperiously to demand a change of climate, let us rather offer our congratulations upon the honourable close of your Indian career.

"But before we take our leave, allow us, Honourable Sir, to make the humble request, that you will grant us one further indulgence, and honour us by your acceptance of a piece of plate, to be purchased at our common expense, as a token of our regard for your public and private virtues.

"That you may for many years realize all the felicity and honour that England can confer upon deserving merit, and that the Almighty Disposer of events may grant to yourself and your amiable consort a prosperous passage, and a long and happy settlement in your native land, is the earnest and sincere wish of,

"Honourable Sir, &c.

"[Signed by all the European Inhabitants of Fort Marlbro'.]"

Fort Marlbro', Jan. 26, 1824.

We are happy to record Sir Stamford's reply.

"GENTLEMEN,—The powerful language of your address has excited emotions in my breast which I shall not attempt to describe; to stand well with one's friends is always desirable—to stand well with the public, even higher, perhaps, than we deserve, is too flattering to human vanity, not to be gratifying; and while I feel most sensibly that in your kindness and attachment to my person, you have far overrated my humble exertions, as an individual, I accept and receive with cordiality and satisfaction the praise and approval which you have so justly bestowed on the principles which have guided my administration; principles which, I am proud to say, as an Englishman, and as a servant of the East India Company, have emanated from a higher source, and for the adoption of which I can claim no other merit than what may be due to a conscientious discharge of the high trust reposed in me. They are British principles; I hope, also, Christian principles, and as a British Governor, and a Christian, I could not have departed from them without a manifest dereliction (in my own mind at least) of my duty to my country and to my God.

"But your address is satisfactory to me on another and more particular account—it declares the unanimous adoption, by the inhabitants of this settlement, of those principles; and in this respect I hold it to be a document no less flattering to

me than honourable to yourselves. However highly the warmth of your feelings, at such a moment, may have led you to colour the expression of your sentiments towards me, personally, I believe that the sentiments which you have expressed are sincere, and I hail this public avowal of them, as the commencement of a new and better order of things, which, under the direction of an All-wise Providence, may eventually lead to great and important changes in this long-neglected Island.

"You have, Gentlemen, adverted, in a particular manner, to the establishment which it fell to my lot to form at Singapore, and most cordially do I unite with you in the hope and expectation, that the light which it is calculated to diffuse throughout this extensive Archipelago, may not be overcast or extinguished by local or temporary expedients, or by a recurrence to any of those baneful practices, which have on former occasions lowered our character, and checked our influence in these seas.

"The establishment of Singapore was unconnected with ambition or conquest; it was formed without any view to national aggrandizement or pecuniary revenue. The British flag was no sooner hoisted, simply as a measure of just precaution for the protection of our own trade, and that of other nations, than Singapore was declared to be a *free port*, and the trade thrown open to all the world, *free of duty, equally and alike to all*. We claim not to enjoy higher privileges in the Eastern seas, than what we would give to all other nations.

"It has formerly been the policy of European governments in these seas, to raise their principal revenues from the vices of the people; no wonder, therefore, that the Malayan character should have appeared exceptionable. At Singapore, I thank God, these vile expedients have not been allowed to take root, and that it is one of the fundamental laws of the settlement, approved and confirmed by the highest authority in India, that no public gaming houses shall ever be licensed or tolerated by the Government, much less shall any public revenue be derived from them.

"The settlement of Singapore having been established subsequent to the declaration of the British Legislature forbidding the Slave Trade, is also free from all concern in that foul stain, and no fixed inhabitant can ever be bought, sold, or treated as a slave.

"Europeans have been permitted to hold land at Singapore, and if the measures which are in progress for the establishment of an independent magistracy and equal and humane laws to all and every one alike, should succeed, we may hope that it will afford due security for

person and property; and that, united with the efforts of the Singapore Institution, the objects of which are to maintain inviolate the just and Christian principles of its establishment, *under all circumstances*, and to diffuse light and knowledge to all around according to its means, we may one day see Singapore, not only the centre of commerce, but the centre of civilization also.

"Promising, however, as may be the prospects held out by our station at Singapore, it is not to that station alone that we are to look. We have our institutions here also—our schools, our press, our Missionaries are already working wonders. The very tone and state of society have essentially changed for the better: and in referring you to the reports this day delivered of the Agricultural Society, and of the Committee for superintending the education of the native inhabitants, I have only to recommend a continuance of the same means which have hitherto proved so successful, for exciting the industry and improving the moral condition of the inhabitants. The objects of our institutions here, though they may at present be confined to the immediate vicinity of Bencoolen, embrace the whole of Sumatra, a field too interesting and important for me to attempt any description of it on the present occasion.

"Gentlemen, I have lived long enough among you to appreciate the value of your services, and as far as you may consider the reforms or improvements attempted under my administration to be commendable, I hope you will allow me to transfer the main credit of them to those without whose co-operation and assistance they could not have been effected, and without whose unremitting and continued exertions, after my departure, they are not likely to be of much avail. Allow me, at any rate, in the success of our schools, to give to our pious, intelligent, and active Missionaries that high credit which is so justly and peculiarly due to their individual exertions, and to hope that their efforts and views, which I am satisfied will always be reasonable and moderate, will at all times be seconded and supported by the public authorities and inhabitants of the place generally.

"There is one part of your address to which I feel considerable difficulty and delicacy in replying. You have been pleased to request my acceptance of a piece of plate. I am aware, that to refuse a present in this part of the world, is, under any circumstances, likely to give offence; and yet I have my doubts how far I should be justified in accepting that which you have offered, and it is my wish to decline it; at any rate, it would be against my best feelings and principles, to allow you to put yourselves to an expense which you

can ill afford, for the purpose of affording me a token of what I hope and trust will for ever remain in my grateful remembrance without it.

"Accept, Gentlemen, in few words, my grateful acknowledgments for the honour you have conferred on me, by presenting so flattering an address, and for expressing with so much feeling your regret at my departure; and, in return, allow me to offer my most sincere and fervent wishes for your health and prosperity; and be assured that neither time nor distance will ever make any change in the principles which I have professed and acted upon, and which you have this day so highly and publicly extolled, much less will they erase from my memory the period of my life which I have passed among you."

For the purpose of his return he chartered the country ship *Fame*, and on the 2d of February embarked on that ship with a considerable property in valuables: but his intended voyage was interrupted for a time by a most calamitous event, the destruction of the ship and cargo by fire. Shortly after eight o'clock in the evening of the day of his embarkation, when he and his family had retired to rest, the alarm of fire was given in the fore part of the ship. No sooner had he discovered this to be a fact, than every exertion was made, under his direction and that of the Captain, to save the ship and cargo; soon, however, it became evident that the flames had gained a height which defied all attempts to extinguish them, and that no alternative remained but, in this last extremity, for those on board to take to the boats. By means of these, Sir T. S. Raffles, his family, and the commander and crew of the *Fame*, were enabled to preserve their lives; and early the next morning, after having spent a night of the most distressing anxiety on the ocean, they reached the shores of Sumatra in safety, at a distance of about fifteen miles from Bencoolen. This dreadful calamity was occasioned by the carelessness of the steward in drawing some brandy from a cask

with a naked light. Its consequences to the subject of this memoir were every way distressing, though borne with invincible fortitude. The amount of his pecuniary loss was stated on oath at between £20,000. and £30,000. By it he found himself dispossessed of all the valuable property which he had accumulated, including his furniture and wearing apparel, and above all the rest (a loss in which his own personal interest was greatly exceeded by that of the British public) his very valuable scientific collections. These consisted of many volumes of manuscripts and drawings relative to the civil and natural history of nearly every island within the Malayan Archipelago, collected at a great expense of money and of labour, and under the most favourable circumstances, during a life of constant and active research, and which were calculated to have materially advanced the state of knowledge, and to have promoted and extended the civilization of mankind. Though Sir T. S. Raffles, on his return to Fort Marlbro', did not resume all the functions of government, yet the circumstances in which he and his family were placed, immediately called forth the following address of condolence:—

"HONOURABLE SIR,—Devoutly thankful to the Almighty and infinitely merciful Being, the supreme disposer of all events in this transitory universe, for the miraculous preservation of your Excellency, your amiable consort, the ship's company, and passengers, from the dreadful and unlooked-for event, which so instantaneously, so unexpectedly, and completely has consigned to destruction the Honourable Company's ship *Fame*; we, the inhabitants of Fort Marlbro', do approach your Excellency with our unfeigned congratulations for your wonderful deliverance, and that of Lady Raffles, from devouring flames and the perils of the ocean.

"We dread, Honourable Sir, to reflect on the shock which, in your present infirm state of health, this calamitous occurrence may occasion to your constitution. Yet

ferently do we hope, that the same good Providence, whose all-benevolent, all-protecting, and all-sufficient hand rescued you from the raging fire and dangers of the deep, will assist you to bear with that unconquerable fortitude, that greatness of soul, that undaunted spirit, that cool philosophic firmness and pious resignation to the will of heaven, for which your Excellency is so conspicuously distinguished, the terrible misfortune which, utterly contrary to all our expectations, has just taken place.

"What grievous alteration has the short space of forty-eight hours produced; of what a dreadful calamity have we been spectators!! But, great as your pecuniary losses must be, far greater than in our humble power to repair, we are sensible that, to your expanded and liberal mind, those losses will appear of far less moment than the, we fear, irreparable deprivation which will accrue to the advancement of science and knowledge of these countries, from the lamentable and never sufficiently to be deplored conflagration of your invaluable manuscripts and extensive collections, the inestimable result of many years of laborious, indefatigable, and successful research.

"Fruitful is to us, however, the source of congratulation, that your Excellency, your Consort, and companions in distress, have reached our shores in safety; and thankful are we to God for allowing us once more an opportunity of testifying our sincere regard, our unshaken attachment, and our respect for your private virtues and public worth. And we devoutly trust, that He, who permits not the merciless flame to rage in vain, yet allowed it not to singe one hair of your head, nor consume even a thread of your garments, will ultimately out of this evil cause to spring forth good; and that from this event, calamitous as it at present appears, a regeneration shall arise, which will in time, with true and never-fading splendour, beam over these benighted lands; that being again blessed by your Excellency's presence will thus, in the maturation of your plans for their prosperity (through means of the accident, which so strangely has led to your detention amongst us), be enabled to hail you as the restorer of peace and happiness, proceeding from the diffusion of religion and extension of freedom.

"That the Almighty God may for ever bless and guard you in the midst of your so severely trying difficulties and overpowering calamities, is the warm, the unfeigned, and heartfelt supplication of us all.

We are, &c.

["Signed by all the Inhabitants of Fort Marlbro'."]]

To which Sir Stamford returned the following appropriate reply:—

"MY GOOD FRIENDS,—I am very sensible of this additional and unexpected mark of your attention and kindness; I cherish your sympathy, and am grateful for your condolence. Our loss has been large, and our peril great. It has indeed pleased the Almighty Disposer of Events to visit us sorely; but we are grateful.

"It may be that I placed too high a value on the importance of my collections—that I was too confident in my future career; perhaps I was too much attached to the things of this world. The lot of man is a mixture of good and evil, and we must be content with it,—at all events, we know that all worketh for good in the end.

"If any proof had been wanting of the sincerity with which the public opinion had been expressed on my departure, it was abundantly found in the reception I met on my unexpected return—a reception most gratifying and delightful to the best feelings of the heart, and of itself more than a compensation for all our losses. We left you with the fair gale of prosperity, carrying with us every necessary, every comfort, nay, every luxury which the nature of the voyage admitted. We returned with the bitter blast of adversity—naked, and ye clothed us; hungry and athirst, and ye fed us; worn out and exhausted, and ye cherished and consoled us. Once more, allow me to thank you; and as God has blessed us, so may he bless and reward you for your kindness and hospitality, and shield you in the hour of danger."

He remained on the island till April, when he finally embarked for England in the ship *Mariner*, and arrived in London in the month of August 1824.

After his return to his native country, though he retired to reside on the property which he had purchased at Highwood, in the neighbourhood of Hendon, Middlesex, yet he devoted his leisure to scientific and philanthropic pursuits, as far as his enfeebled energies would permit.

He appeared at the annual meeting of the British and Foreign Bible Society in 1825, and professed the warm interest he felt in the progress of their work in Eastern Asia, an interest which he more fully displays in a document addressed to the Committee of that Institution, in which he gives the following comprehensive view of

the promising openings of divine Providence in that quarter.

"In the last annual report of the British and Foreign Bible Society, notice was taken of the labours of Dr. Morrison, and particularly of the advantage that might accrue in appointing an agent to proceed to Singapore, from thence to China and different parts of the East, with the view of distributing the Scriptures in Chinese. I take this occasion to offer my entire concurrence and unreserved testimony in support of the suggestions of Dr. Morrison, and to state that, situated as we are now, on the threshold of China, and surrounded by perhaps half a million of that people, who have emigrated and settled around us in the adjacent countries, with almost constant intercourse and means of communication even with the heart of China itself, Loochoo, and Japan, I consider this the most favourable opportunity that could be embraced for furthering the object of the Society in that quarter. I might also add, that Siam and Cochin-China are now for the first time open to our commerce; and that, whatever may be the result of the present contest in the Burman country, a field seems to be opening in that quarter, from which we shall no longer be debarred entrance. India beyond the Ganges, or Eastern Asia, at no former period seems to have been pregnant with greater changes than at present; and though all good and great works must be the work of time, yet I trust I may stand excused in suggesting whether the time has not arrived when we should look out, whether a knowledge of the languages and characters of the people ought not to be cultivated, in order that we may have agents prepared to act whenever safe openings offer. Instead of one or two persons learned in the Chinese, should we not at

least have a dozen? The Siamese and Cochin-Chinese are extremely populous, and I am not aware that any Protestant Missionary has ever been among them, or that any version of the Scriptures in their respective languages has been attempted."

In harmony with these views, he accepted the office of Vice-President to the Language Institution, established to promote the study of the languages of the heathen, with a view to their instruction in Christianity.

The peculiar state of Sir Stamford's health indicated some organic disease of the head; and on the 5th of July he suddenly expired, in the forty-fifth year of his age, which event, it was subsequently discovered, resulted from the extravasation of blood, almost instantaneous, in a considerable quantity on the right ventricle of the brain.

At the anniversary meeting of the Royal Society at Somerset House, of which Sir Stamford was a fellow, Sir Humphry Davy, referring to the losses which science has recently sustained by death, eulogized him in terms with which we must close this memoir.

"Occupying high situations, in our empire in the East, he employed his talents and his extensive resources, not in the exercise of power or the accumulation of wealth, but in endeavouring to benefit and to improve the condition of the natives, to fix liberal institutions, and to establish a permanent commercial intercourse between the colonies in which he resided and the mother country; which, while it brought new treasures to Europe, tended to civilize and to improve the condition of the inhabitants of some of the most important islands of the East. Neither misfortune nor pecuniary losses damped the ardour of his mind in the pursuit of knowledge. Having lost one

splendid collection by fire, he instantly commenced the formation of another; and having brought this to Europe, he made it, not private, but public property, and placed it entirely at the disposal of a new Association for the Promotion of Zoology, of which he had been chosen President by acclamation. Many of the Fellows of this Society can bear testimony to his enlightened understanding, acute judgment, and accurate and multifarious information; and all of them must, I am sure, regret the premature loss of

a man who had done so much, and from whom so much more was to be expected, and who was so truly estimable in all the relations of life."

His publications were, "The History of Java," which appeared in 1817, in 2 vols. 4to.; and "Finlayson's Mission to Siam, with Memoirs of the Author, by Sir T. S. Raffles, 1822, 1 vol. 8vo. He is also known to have left some literary projects unexecuted, particularly a Memoir of Singapore in manuscript.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

DECLARATION OF THE ORDER PRACTISED IN THE CONGREGATIONAL CHURCHES.

IN closing the historical sketch of the meeting of the elders and messengers of the Congregational Churches in England, held at the Savoy, October 1658, and which you inserted in your September Magazine, I promised to forward to you a copy of their declaration of order, with a few remarks thereon.

In attempting to redeem that pledge, it will be necessary to inform some of your readers, that whilst the Congregational Churches of the 19th century have not departed from the truly noble and evangelical sentiments, which their fathers advocated under much reproach in the 17th century, yet time has effected some modifications, which it will be my object briefly to notice. When the Brownists gave to the world "the first rough and hard sketch" of the Congregational System, under perilous and irritating circumstances, it could not be pretended that the scheme was perfect, any more than the first efforts for Protestant Reformation in England could be called complete; but

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here is the important distinction, that while the rulers of the Church of England resolved that there was no need of farther reformation, the first Congregational Church, organized by Mr. Jacob in 1616, "covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or *should further make them known to them.*"*

"It is certain," says Mr. Harmer,† "that this evangelical modesty attended the embodying of the most ancient of the congregational churches of the two counties, (Norfolk and Suffolk, that at Yarmouth,) in the year 1643, whose engagement to each other closed with these words, 'Neither do we confine ourselves to the words of this covenant, but shall count it our duty, at all times, to embrace any farther light or truth that shall be revealed to us out of God's word.'

* Neale, vol. 2. p. 92. edit. 1822.

† Vide the late learned and Rev. Thomas Harmer's "Remarks on the Ancient and Present State of the Churches of Norfolk and Suffolk, 1777," to which the writer begs to confess his obligations.

And it should seem something of this kind continued to be introduced, for *several years*, into the confederating solemnities of these churches, in this part of the kingdom, for I find this article in the Profession of Faith and order of one of these churches, who joined themselves together in sacred fellowship eleven years after, 'For matters dubious we are persuaded thus to judge, that seeing we know but in part, and much of the veil is still upon our hearts, which keeps us from seeing the things of our peace, therefore we are waiting for the rising of that day-star in our hearts, that where doubts remain upon any of our spirits, we are to yield to each other all Christian forbearance that may stand with our walking *orderly* in love, and inoffensively to a brother's conscience.' The phraseology, it must be admitted, is not very agreeable to the taste of this age; nor is the introducing that passage of St. Peter, it may be, the most happy: but the sentiments are truly noble; humility, candour, the hope of farther illuminations, and gentleness to those that might differ from their brethren, are strongly marked here."

To the influence of these sentiments may be traced the variations which exist between the opinions advocated by Robinson in his *Apologia*,* and the subjoined document, and also for the modifications which have subsequently taken place in the discipline of the denomination since that period. The most important circumstance connected with the farther modification of the congregational order, as declared in the Savoy confession, doubtless was the union of the Presbyterian and Congregational ministers in and about

London in 1694, and which was declared by the publication of a paper, entitled Heads of Agreement,† to which may be traced most of the deviations from "the Savoy order," which are found both in the churches of the metropolis, and throughout the kingdom.

I shall therefore affix a few notices to those articles which are now not generally acted upon by the Congregational Body.

I. By the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner in the Lord Jesus Christ, as King and Head thereof.

II. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world, unto communion with himself, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his Word.

III. Those thus called (through the ministry of the Word, by his Spirit) he commandeth to walk together in particular societies or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in this world.

IV. To each of these churches thus gathered, according unto his mind declared in his word, he hath given all that power and authority, which is any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power.

V. These particular churches thus appointed by the authority of Christ, and intrusted with power from him for the ends before

* *Apologia pro exulibus Anglis, qui Brownistæ vulgo appellantur*, which Mosheim says was published at Leyden, in 4to. 1619.

† Vide Congregational Magazine, Vol. 2, page 433; Vol. 8, page 561.

expressed, are each of them, as unto those ends, the seat of that power which he is pleased to communicate to his saints or subjects in this world, so that, as such, they receive it immediately from himself.

VI. Besides these particular churches, there is not instituted by Christ any church more extensive or Catholic, intrusted with power for the administration of his ordinances, or the execution of any authority in his name.

VII. A particular church gathered and completed according to the mind of Christ, consists of officers and members: the Lord Christ having given to his called ones (united according to his appointment in church-order) liberty and power to choose persons fitted by the Holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

VIII. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ, who being further known to each other by their confession of the faith wrought in them by the power of God, declared by themselves, or otherwise manifested, do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and to one another by the will of God, in professed subjection to the ordinances of the Gospel.

IX. The officers appointed by Christ to be chosen and set apart by the church so called, and gathered for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are pastors, teachers, elders, and deacons.

These four officers were appointed by the early Independents,

founded upon Phil. i. 1; Rom. xii. 6, 7; Eph. iv. 11. Some have, however, contended, that the terms employed in these passages are synonymous. As it was, therefore, a matter of debate, we find in the Heads of Argument the following declaration:

"We agree, the office of deacon is of divine appointment, and that it belongs to this office to receive, lay out, and distribute the church's stock to its proper uses, by the direction of the pastor and brethren, if need be.

"And whereas divers are of opinion, that there is also the office of ruling elders, who labour not in word and doctrine, and others think otherwise; we agree, that this difference make no difference between us."

This resolution, together with the difficulty of finding in most churches men of suitable leisure and gifts, has led to the extinction of the offices of teacher and ruling elder in most congregational churches; indeed, I do not know a single society where they are preserved; and this appears the less to be regretted, because, as Isaac Chan- cey remarks, 'A church which hath a pastor and deacon is fully organized, the church requiring no more to edification. The pastoral office containing in it all the teaching and ruling charge, and the deacons all that concern the care of the church as to externals.'*

X. Churches thus gathered and assembling for the worship of God, are thereby visible and public, and their assemblies (in what place soever they are, according as they have liberty or opportunity) are therefore churches or public assemblies.

* Those readers who wish to pursue this subject, may consult *Maurice's Social Religion Exemplified*, Dial. III; *Chan- cey's Divine Institution*, Chap. VIII; and *Turn- bull's Comparative View*, Chap. IV.

XI. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Ghost, unto the office of pastor, teacher, or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself, and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of that church, if there be any before constituted therein : and of a deacon, that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

XII. The essence of this call of a pastor, teacher, or elder unto office, consists in the election of the church, together with his acceptance of it, and separation by fasting and prayer ; and those who are so chosen, though not set apart by imposition of hands, are rightly constituted ministers of Jesus Christ, in whose name and authority they exercise the ministry to them so committed. The calling of deacons consisteth in the like election and acceptance, with separation by prayer.

“ By restraining,” says Mr. Harmer, “ the imposition of hands to the eldership of that particular church, it should seem they were apprehensive that the admitting the elders of other churches to perform that solemnity, would be giving too much power to those elders in churches to which they had no immediate relation. A jealousy certainly groundless : for if the *appointment of Christ*, the great Head of the Church, gives the *authority*, as undoubtedly it doth ; and if this is satisfactorily signified by the free election of the brethren of that particular church, and ordination is to be considered as a mere installing him in his office ; what doth it signify, what *can* it signify, whether the instalment be by the elders of that particular church, or by the elders of the neighbour-

ing churches, if there is no eldership remaining in that church? the *throwing all the solemnity on the instalment, that can conveniently be given it*, being all that can be requisite in the affair. The *Congregational Churches of New England* saw this very clearly, and determined for the propriety of the elders of other churches performing this solemnity, in a synod that met at *Cambridge* in that colony, and presented a platform of church discipline to the churches and general court, for their acceptance, in October, 1648, consequently ten years before the *Savoy* meeting : ‘ Ordination,’ say the New England Ministers, ch. 9. §. 2, ‘ we account nothing else, but the solemn putting a man into his place and office in the church, whereunto he had a right before by election : being like the installing of a magistrate in the commonwealth.—§. 3. In such churches where there are elders, imposition of hands in ordination is to be performed by those elders.—§. 4. In such churches where there are no elders, imposition of hands may be performed by some of the brethren orderly chosen by the church thereunto. For if the people may elect officers, which is the greater, and wherein the substance of the office doth consist, they may much more (occasion and need so requiring) impose hands in ordination ; which is less, but the accomplishment of the other.—§. 5. Nevertheless, in such churches where there are no elders, and the church so desire, we see not why imposition of hands may not be performed by the elders of other churches.’ This is a very clear decision, in that early period of the congregational churches, in favour of our usual practice. But I think we may go farther : not only may the elders of neighbouring churches be concerned in the ordination of an elder in a church where there are

no elders, but I should think it highly *requisite they should*, as there is to be an intercourse between them afterwards in ecclesiastical transactions, resulting from the communion of churches. As all allow the elders of that particular church, should express their consent to the election of the brethren, by their solemn installation of the new elder; so it cannot but be right, in an *orderly and peaceful* state of the church, for the elders of the surrounding churches also to express their consent to this choice, by joining in this solemnity too. And especially is this highly fit where there is no eldership in the church so choosing him. All this is conformable to the practice of the primitive churches, where the elders or bishops of neighbouring churches were often concerned, in the ordaining those that were to fill up the places of such as were removed out of this world; but there are no instances producible, I believe, of ordinations being performed by any *private members of a church, chosen by the church thereunto*, nor would such a management at all agree with that declaration of Scripture, *that without all contradiction the less is blessed of the better*. If then the assistance of neighbouring elders cannot be had, it must, sure! be better for such a church and such a minister to rest satisfied in what they are persuaded is the call of God, than to think of choosing some of the brethren of the church to impose hands: so St. Paul, called extraordinarily to the apostleship, had, *at his first setting out*, no visible solemnity of the installing kind."

This latter opinion is confirmed by the Agreement, which says, "that it is ordinarily requisite (in ordination,) that the pastors of neighbouring congregations concur with the preaching elder or elders, if such there be."

On the subject of imposition of hands, that document does not touch; but I will adopt again Mr. Harmer's language as my own.

"The *special solemnity* with which a blessing is implored on their labours, observed, in general, in the congregational churches of these counties, (Suffolk and Norfolk), is the *praying over the persons called to the pastoral office, and laying the hands of the elders of the churches upon them at that time*: a rite which is extremely *natural and simple*; which has obtained *from the earliest times* in the church of God; which is very *touching* to ministers and people, we being so constituted and formed by the God of nature, as to be more sensibly affected by thoughts united with actions that strike the senses, than by mere *abstract* ideas; and against which no just objection, it is apprehended, can be formed."

XIII. Although it be incumbent on the pastors and teachers of the churches to be instant in preaching the word, by way of office; yet the work of preaching the word is not so peculiarly confined to them, but that others also gifted and fitted by the Holy Ghost for it, and approved (being by lawful ways and means, in the providence of God, called thereunto) may publicly, ordinarily, and constantly perform it; so that they give themselves up thereunto.

XIV. However, they who are engaged in the work of public preaching, and enjoy the public maintenance upon that account, are not thereby obliged to dispense the seals to any other than such as (being saints by calling, and gathered according to the order of the Gospel) they stand related to, as pastors or teachers; yet ought they not to neglect others living within their parochial bounds, but besides their constant public preaching to them,

they ought to inquire after their profiting by the word, instructing them in, and pressing upon them (whether young or old) the great doctrines of the Gospel, even personally and particularly, so far as their strength and time will admit.

XV. Ordination alone, without the election or precedent consent of the church, by those who formerly have been ordained, by virtue of that power they have received by their ordination, doth not constitute any person a church-officer, or communicate office-power unto him.

"Ordinations without a view to a particular charge, and in consequence of such a designation, in ordinary cases, appears so little agreeable, that the Church of England itself, in her 33d canon, forbids ordination, *without a certain title, presentation to some ecclesiastical preferment where he may attend the cure of souls, or some minister's place in the cathedral, or some other collegiate church in that diocese, where he may execute his ministry, &c. And it declares, that such were the decrees of more ancient times.*" Yet it is very certain, that extraordinary occasions may occur in providence, to which this general rule ought not to be applied: this was anticipated by the united bodies in 1691, who therefore agreed, "That *ordinarily* none shall be ordained to the work of the ministry, but such as are called and chosen thereto by a particular church."

XVI. A church furnished with officers (according to the mind of Christ) hath full power to administer all his ordinances; and where there is want of any one or more officers required, that officer, or those which are in the church, may administer all the ordinances proper to their particular duty and offices; but where there are no teaching officers,

none may administer the seals, nor can the church authorize any so to do.

XVII. In the carrying on of church administrations, no person ought to be added to the church, but by the consent of the church itself; that so love (without dissimulation) may be preserved between all the members thereof.

XVIII. Whereas the Lord Jesus Christ hath appointed and instituted, as a means of edification, that those who walk not according to the rules and laws appointed by him (in respect of faith and life, so that just offence doth arise to the church thereby) be censured in his name and authority: every church hath power in itself to exercise and execute all those censures appointed by him, in the way and order prescribed in the Gospel.

XIX. The censures so appointed by Christ, are admonition and excommunication: and whereas some offences are or may be known only to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private: in public offences, where any sin before all, or in case of non-amendment upon private admonition, the offence being related to the church, and the offender not manifesting his repentance, he is to be duly admonished in the name of Christ by the whole church, by the ministry of the elders of the church; and if this censure prevail not for his repentance, then he is to be cast out by excommunication, with the consent of the church.

The peace of a congregational church much depends upon the manner in which such cases of discipline are brought before the Society. The principle assumed in some churches, that every member has a right to introduce topics for the consideration of the church without the preceding knowledge

or consent of the pastor, is calculated to end in confusion and every evil work.

This evil was early discovered by the congregational churches of Suffolk, "and a different management fixed upon by them, appears with sufficient plainness from the *Yarmouth church-book*, where we find, in a memorandum of Aug. 26, 1650, *that upon the rashness of a brother's bringing a matter before the church*, before it was prepared, and the elder first made acquainted with it, *Mr. Bridge desired that no business thenceforth should come before the church but what was of weight, and that, with other things, the church should not be troubled*. This is the purport of that entry, and it sufficiently points out, that that most ancient and very leading church then solemnly resolved, *that nothing should be brought before them, without the previous knowledge of the pastor, and his judging it of sufficient weight to be brought under general consideration.*"

And there are several recently established congregational churches which have introduced this check amongst their standing regulations with the most peaceful effect. "Elders," however, "that are as discreet as they ought to be, will not be backward to gratify the desire of any private member, in laying any thing they shall propose before the church, where it can be done *with propriety*; and where it cannot, they will be ready to argue the case with them *alone*, in order to convince them of the unfitness of what they request, or to consult the principal brethren about it in a *private meeting*, in the presence of him that would have the matter proposed, that he may have all the satisfaction the nature of the case will admit of."

XX. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do, so none are to be admitted unto the

privileges of the churches, who do not submit themselves to the rule of Christ in the censures for the government of them.

XXI. This being the way prescribed by Christ in case of offence, no church-members upon any offences taken by them, having performed their duty required of them in this matter, ought to disturb any church-order, or absent themselves from the public assemblies, or the administration of any ordinances, upon that pretence; but to wait upon Christ in the further proceeding of the church.

XXII. The power of censures being seated by Christ in a particular church, is to be exercised only towards particular members of each church respectively, as such; and there is no power given by him unto any synods or ecclesiastical assemblies to excommunicate, or by their public edicts to threaten excommunication, or other church-censures, against churches, magistrates, or their people, upon any account; no man being obnoxious to that censure, but upon his personal mis carriage, as a member of a particular church.

XXIII. Although the church is a society of men, assembling for the celebration of the ordinances according to the appointment of Christ, yet every society assembling for that end or purpose, upon the account of cohabitation within any civil precincts and bounds, is not thereby constituted a church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a believer living with others in such a precinct, may join himself with any church for his edification.

XXIV. For the avoiding of differences that may otherwise arise, for the greater solemnity in the celebration of the ordinances of Christ, and the opening a way

for the larger usefulness of the gifts and graces of the Holy Ghost; saints living in one city or town, or within such distances as that they may conveniently assemble for divine worship, ought rather to join in one church for their mutual strengthening and edification, than to set up many distinct societies.

"The celebrated Sir Peter King, Lord High Chancellor of Great Britain, in his book of the Constitution, Discipline, &c. of the Primitive Church, shows, that the largest churches of the three first centuries, even those of *Antioch, Rome, and Carthage*, with all others that can be traced, excepting that of *Alexandria, in Egypt*, confined themselves within their primitive bounds of a *single congregation*. And as to *Alexandria*, he observes, that though in the third century they had divided themselves into several *distinct* and separate congregations, under one Bishop, which he thinks was done on account of the *great distance* of the habitations of some of them, yet that they could *all*, or at least *most of them*, meet together in one place, in the middle of the fourth century, as might be evinced from the writings of *Athanasius*, so that still it *might* be, and really *was*, a single congregation, on *particular and solemn occasions*."

The ancient congregational churches of Suffolk and Norfolk, Cambridgeshire and Essex, carried this principle so far, that they held distinct assemblies for ordinary worship, and came together, in one congregation, only on some very particular solemnity. Thus the Independents at Yarmouth and Norwich originally formed one church, and they met alternately at those two places, not of course every week, but probably, for the celebration of the Lord's Supper, and the despatch of church business. Mr. Francis

Holcroft, who was the father of nonconformity in Cambridgeshire, travelled from town to town, preaching the word, and gathering a church, the members of which came together only on solemn occasions. He is described, in his funeral sermon, as "late pastor of a church of Christ in Cambridgeshire," and it was not till some time after his decease, that the members of that society settled down into distinct churches. This in a county was natural enough, and in populous towns, where the number of Independents is great, the practice recommended could not be fully maintained. Indeed the example of the church at Cenchrea, separate from that of Corinth, to which city Cenchrea was a port, seems to sanction the existence of distinct churches, though united in faith and order in the same locality. Yet it becomes a very grave question, whether for the true interests of religion, and of our own denomination, the establishment and maintenance of small societies has not been carried too far. Let the reader take a glance at the state of our churches, and he will find that whilst many small societies cannot support their pastors, and with difficulty sustain their own social existence, the large churches have the means not only of maintaining their pastors with comfort, but of diffusing a beneficial and holy influence all around them.

XXV. As all churches and all the members of them are bound to pray continually for the good or prosperity of all the churches of Christ in all places, and upon all occasions to further it, (every one within the bounds of their places and callings, in the exercise of their gifts and graces;) so the churches themselves (when planted by the providence of God, so as they may have opportunity and advantage for it) ought to

hold communion amongst themselves for their peace, increase of love, and mutual edification.

Such communion is still happily maintained by the interchange of letters dismissive, occasional fellowship at the Lord's Supper, and by the attendance of pastors and messengers at ordinations, associations, and monthly meetings. There is, however, one mode of communion which, though very apostolical, is not much practised, the sending of letters of congratulation, condolence, or advice from one church to the other, which, if observed, as the occasion might require, would doubtless produce the happiest effects.

The ancient congregational church at Terling, in Essex, sent a letter of condolence to the church at Rowell, Northamptonshire, on the death of their pastor, Mr. Beverley, in the year 1658. *Vide Maurice's Monuments of Mercy*, page 21. The associated churches of Essex addressed a letter of encouragement to their Congregational brethren in Scotland, with a sum of money in aid of their poor churches, and which was answered by an epistle breathing the spirit of Christian love; and more recently the church at Rotherham, Yorkshire, under the care of Dr. Bennet, has sent letters to the newly established congregational churches of the South Seas, to which also answers have been received, that are patterns for Christian simplicity and fervour.—*Vide Cong. Mag.* vol. 2. p. 762.; vol. 3, p. 115.

XXVI. In cases of difficulties or differences, either in point of doctrine or in administrations, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification, or any member or members of any church are injured in or by any proceeding in censures, not agreeable to truth and order: it is according to the mind

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of Christ, that many churches holding communion together, do, by their messengers, meet in a synod or council, to consider and give their advice in, or about that matter in difference, to be reported to all the churches concerned; howbeit these synods so assembled are not intrusted with any church power, properly so called, or any jurisdiction over the churches themselves, to exercise any censures, either over any churches or persons, or to impose their determinations on the churches or officers.

The practice recommended in this article, and which was fully confirmed and strengthened by "the Agreement," (Section IV. *Of Communion of Churches*,) has been too long neglected. In many cases of "difficulties and differences," a proud jealousy of their own opinions and rights have kept churches in a state of dissension, which threatened their existence, when a mild and prayerful reference to the advice of their brethren might have preserved their own peace, and the credit of their denomination.

XXVII. Besides these occasional synods or councils, there are not instituted by Christ any stated synods, in a fixed combination of churches, or their officers in lesser or greater assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.

XXVIII. Persons that are joined in church-fellowship, ought not lightly, or without just cause, to withdraw themselves from the communion of the church whereunto they are so joined: nevertheless, where any person cannot continue in any church without his sin, either for want of the administration of any ordinances instituted by Christ, or by his being deprived of his due privileges, or compelled to any thing in practice not warranted by the word, or in case of persecution, or upon

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the account of conveniency of habitation; he consulting with the church, or the officer or officers thereof, may peaceably depart from the communion of the church wherewith he hath so walked, to join himself with some other church, where he may enjoy the ordinances in the purity of the same, for his edification and consolation.

XXIX. Such reformed churches as consist of persons sound in the faith, and of conversation becoming the Gospel, ought not to refuse the communion of each other, so far as may consist with their own principles respectively, though they walk not in all things according to the same rules of church order.

XXX. Churches gathered and walking according to the mind of Christ, judging other churches (though less pure) to be true churches, may receive unto occasional communion with them, such members of those churches as are credibly testified to be godly, and to live without offence.

This noble and catholic principle is still practised by congregational churches, who often receive at the Lord's table, not only brethren, members of sister churches, but also those who belong to the Episcopal, Presbyterian, Methodist, and Baptist churches, "who are credibly testified to be godly," and rejoice to meet them in that commemorative rite which teaches "that we being many are one bread." Z. Z.

ON THE DOCTRINE OF ASSURANCE, AS ATTRIBUTED TO SOME OF THE SWISS MINISTERS.

LETTER III.

GENTLEMEN, — The sentiment which has occasioned my addressing you, is thus expressed in the Letter of the Young Swiss: that, "if I have not the assurance of

my salvation through the blood of Jesus Christ, I have not the true and saving faith." Other statements of it, precisely to the same effect, might be adduced from the recent publications of some of our esteemed brethren in Switzerland and France. But I think that I may give to the sentiment most advantage, by transcribing a more expanded statement from two writers of our own country, who, so far as human names and authority can have weight, might be looked upon as entitled to give it the most favourable colour.

"FAITH is a real persuasion, that the blessed Jesus has shed his blood FOR ME, and fulfilled all righteousness in MY stead; that through this great atonement and meritorious obedience, he has purchased, even for MY sinful soul, reconciliation with God, sanctifying grace, and every spiritual blessing."—*Hervey's Theron and Aspasio, Letter X. vol. iii. p. 179, ed. 1755.*

"Instead of poring on our own hearts, to discover, by inherent qualities, our interest in Christ, I should rather renew my application to the free and faithful promise of the Lord; assert and maintain my title, on this unalterable ground, 'Pardon is mine,' I would say, *grace is mine, CHRIST and all his spiritual blessings are mine!* Why? because I am conscious of sanctifying operations in my own breast? Rather, because 'God hath spoken in his holiness;' because all these precious privileges are consigned over to me in the everlasting Gospel, with a clearness unquestionable as the truth, with a certainty inviolable as the oath of God."—*Ib. p. 362.*

"The reason why we are to assure ourselves in our faith, that God freely giveth Christ and his salvation to us particularly, is, *not because it is a truth before we believe it; but because it becometh a certain truth when we believe*

it, and because *it will never be true except we do*, in some measure, *persuade and assure ourselves, that it is so*. We have no absolute promise or declaration in Scripture, that God certainly will or doth give Christ and his salvation to *any one* of us in particular; neither do we know it to be true already, by Scripture, or sense, or reason, before we *assure ourselves absolutely* of it: yea, we are without Christ's salvation at present, in a state of sin and misery, under the curse and wrath of God. This is a strange kind of assurance, far different from other kinds; and therefore no wonder if it be found weak and imperfect, difficult to be obtained, and assailed with many doubtings. We are constrained to believe other things on the clear *evidence* we have, that they *are true*, and would *remain true*, whether we believe them or no; so that we cannot deny our assent without rebelling against the light of our senses, reason, or conscience. But *here*, our assurance is *not* impressed on our thoughts by *ANY evidence* of the thing; but we must work it out in ourselves, by the assistance of the Spirit of God. God can make a thing to be true upon our believing it, that was not true before."—*Marshall on Sanctification*, p. 161, ed. 1788.

I now beseech the serious reader to direct his attention to these representations, upon the explicit showing of the eminent writers themselves. Among other observable things, he will perhaps be struck with the following.

1. That the proposition, or thing to be believed, which any and every man to whom the Gospel comes is warranted, yea, solemnly obliged, to assure himself of, is this, *that he is forthwith and instantly in a safe and happy state for eternity*.

2. That the mind's accepting of this proposition, without scruple

or hesitation, is FAITH, true, justifying, and saving: and that any discrediting, doubting, hesitating, or suspending the mind's assent till evidence be obtained, is *unbelief*, the greatest and most destructive of all sins. Both the parts of this inference are explicitly laid down, and urged most forcibly, by the authors cited.

3. That, at the moment when we are to persuade and assure ourselves of this proposition, *we have not*, nor is it possible for us to have, *any evidence*, of any kind, or in any degree whatsoever, that it is a true statement.

4. That, on the contrary, at this same moment, the *direct opposite* to this proposition is true; namely, that the person is actually at present "without Christ's salvation, in a state of sin and misery, under the wrath and curse of God."

5. That, therefore, this proposition, the unhesitating belief of which constitutes faith, is, at the time of believing it, *not true*; that is, it is a FALSEHOOD.

6. Then, the faith on which the salvation of men's souls is suspended, is, (I shudder to say it!) BELIEVING A LIE! Thus coinciding perfectly with the description of the most tremendous judgment denounced upon hardened reprobates:—"Because they received not the love of the truth, that they might be saved,—God shall send them strong delusion, that they should believe a lie." 2 Thess. ii. 10, 11.

I might now lay down my pen, and leave all the rest to the reflections of any one who fears God, reverences his word, and loves the truth as it is in Jesus. But having been compelled to witness the astonishing tenacity with which some, whom I greatly love and honour, adhere to this opinion, and viewing it as a notion, fraught with deadly poison to the immortal interests of mankind, I request a candid attention

to a few considerations, selected from many others which have presented themselves, and expressed as concisely as I may be able.

I. The advocates of this doctrine endeavour to support it by a reference to such passages of Scripture as the following:—Matt. xiv. 31; Mark v. 36; xi. 23, 24; Rom. iv. 17—20; Ps. xlii. 5; lxxvii. 10; Isa. xii. 2. It would be easy to show how extremely these and similar passages are misunderstood, by those who give to them this application; but we have not time, nor could your pages afford room. To every person who reads and studies his Bible as he ought to do, that is, investigating the sense of detached sentences by the light of their occasion and connexion, it is no presumption to affirm, that no difficulty will exist.

II. The representations of faith, which are given in the word of inspiration, concur in showing, that it is a belief of THE TRUTH, made known to us by an intelligible *testimony*, even the testimony of HIM who cannot lie; and who has spoken in the words of his prophets and apostles. But the kind of faith now described to us is confessed, by its ablest advocate, to be not a believing of *the truth*, and not to rest, for its basis, upon any "promise or declaration in Scripture." It is not, therefore, what that Scripture calls, "believing the testimony of God, which he hath testified concerning his Son."

III. It is an essential property of TRUTH, not to depend for its existence upon the opinions and suffrages of men. Truth is the expression of *fact and reality*, whether in mental conception, or in any mode of external declaration. It is, therefore, the same, whether men believe it or not. Above all, is this the case with regard to the truth of God. "His word is true from the beginning, and every one

of his righteous judgments endureth for ever." The gospel is "a faithful saying," and that is the reason for which it is "worthy of all acceptance;" and all its doctrines and declarations are "the true sayings of God." The solid glory and immoveable veracity of his testimony is not suspended on the approbation of men. "If we believe not, yet HE abideth faithful, he cannot deny himself." But the other sort of faith openly professes to have no basis at all in "scripture, or sense, or reason;" and it is avowedly the believing of that which is *not true* at the time when it is believed to be true. The grossness of the inconsistency is not abated by supposing, as the advocates of this doctrine do, that immediately upon our believing that which is now false to be true, God will make it to be true. It must ever remain that the proposition *was false* at the time when it was believed. Can absurdity rise higher? But the blasphemy is even greater than the absurdity. The living and true God is represented as laying a snare for his creatures, at which that understanding which his inspiration has given them (Job xxxii. 8.) instinctively revolts; as saying to them, "here is a proposition of which ye have not, nor can ye have, any evidence that it is true; yea, I declare to you that it is not true; but work yourselves up to believe it; persuade and assure yourselves that it is true; and *after ye have done so*, after ye have believed a falsehood, I will transform that falsehood into a truth!"

IV. It is, then, scarcely necessary to say that this doctrine is in flagrant opposition to the understanding and common sense of men. I should not have made this a specific remark, but for the sake of advertng to the method in which some persons endeavour to elude it. "This objection," say they, "comes from carnal reason, which

must not be allowed to intrude its judgment into the deep things of God, the region of supernatural faith!" Thus do they unconsciously make an offer of their services to the cause of infidelity, by yielding the insidious calumny, that faith is the rival of reason, and that the one must be subdued before the other can triumph. The reason of which we speak is our perception of the agreements and differences of things, by the faculties of understanding and judging with which our Maker has endowed us. To the honest dictates of this reason, no truth can be contrary. Many truths are, indeed, above it; that is, they are what the powers of the human mind are incompetent to discover, and they, therefore, would not have been known to man, had not the God of truth revealed them; and many truths, both natural and revealed, are of such a kind that the human faculties can but imperfectly comprehend them. Yet, in the nature and relations of these, as well as all other truths, there is no contrariety; and no exercise of the mind is more truly and nobly rational, than the giving of implicit credence to WHATEVER God has revealed. But the advocates of the opinion under consideration, demand of us to give assent to what God has not revealed, to what has no foundation of evidence on which assent could rest, to what is, in fact, a fiction created by the mind's doing violence to itself. Justly, indeed, did Mr. Marshall say, "This is a strange kind of assurance!"

V. This notion is directly opposed to the duty of self-examination. The Scriptures nowhere tell us by name, who among men are in the merciful favour of God now, and shall possess the heavenly inheritance hereafter; but they describe *characters*, they present vivid pictures of the minds and motives, the lives and conduct of men; and

upon all who answer respectively to those descriptions, they pronounce the blessing, or they declare the righteous curse. Hence it is the duty of every individual to "examine himself, whether he be in the faith;" to compare the characteristics of grace and holiness on the one hand, and of an unrenewed state on the other, with the testimony of consciousness and of facts; and then to judge of her own spiritual condition according to the evidence which will thus result. Some of the most important parts of both the Old and the New Testament, are occupied in laying down the discriminating marks of the opposite states of men, in order to universal information and direction: for example, the cixith Psalm, many other Psalms, many passages in the prophets, the discourses of the Lord Jesus, and nearly every paragraph in the epistles. But all this serious occupation is superseded, and the verdict of inquiry is anticipated, by the short course which is so boldly recommended to us. It is a short and rapid course indeed; tremendously so. Only "persuade and assure yourself" that you are safe for eternity; only believe, without scruple and without evidence, that pardon and grace, and Christ are yours; and doubt not that it will be so: where, then, can be the propriety of self-examination; of aiming at a point by a long and anxious process, which may be arrived at in a moment with infallible certainty? How painful it is to find even the pious Mr. Hervey so besotted by this awful delusion, as actually to speak of the great scriptural duty of self-scrutiny, in terms of studied disparagement and contempt; he calls it "poring on our own hearts, to discover, by inherent qualities, our interest in Christ." And in the same passage, he speaks with rapture of his confident assurance, as

having little or no respect to the consciousness of sanctifying operations on our souls.

VI. It is the most ample encouragement to spiritual delusion.

What is there to prevent a man, who has sufficient ignorance, boldness, sanguineness of temperament, or torpor of conscience, when he has been terrified (as any carnal and selfish heart may be) by the denunciations of divine wrath against sin, or charmed and flattered by his own gross conceptions of heavenly bliss; what is there to prevent him from taking the course recommended, and thus vaulting into the regions of security and triumph? If any one doubt the possibility, yea, the probability and frequency of such a state of mind, let him read Sheppard on the Parable of the Ten Virgins, or Flavel's Saint Indeed, or Mead's Almost Christian; or of more modern authors, Mr. Edwards on Religious Affections, Dr. Bellamy's True Religion Delineated, or Mr. Scott's Treatises on Repentance, or Faith in Christ, and other of his inestimable works. It is a matter of peculiar rejoicing and gratitude that Monsieur Burnier, of Cossonnay, in the Canton of Vaud, has published a French Version of Mr. Scott's Essays. Could he find encouragement to add to that good work a translation, if it were only of the Discourse upon Repentance, (*in-star omnium*,) he would, under the divine blessing, be conferring an unspeakable obligation on his country and on France.

To repel this argument, it has been asserted that our apprehension is altogether superfluous; for that God, by a special exercise of his grace, so influences the minds of men, as that no person ever did or ever will believe his own salvation, in the way that has been described, and be the victim of delusion. This is a new and won-

drous doctrine. It amounts to the allegation that the Deity interferences, by a perpetual miracle, to prevent a result which would be otherwise most likely to occur, and which, even under all the circumstances, could not fail to occur, in numerous instances. No promise or declaration to this effect occurs in the Holy Scriptures. The promulgation of it is, in fact, laying claim to being the depository of a *new revelation* from heaven. Let the evidence of such a communication be produced: till then it is unnecessary to argue upon it.

But let us not flatter ourselves. Independently of the obvious proofs that such awful delusions are far from being improbable, or uncommon, we know that our divine Lord plainly laid down the case that, under the gospel dispensation, persons might have a full confidence of their interest in its blessings, and yet be deluded men, strangers to the grace of Christ, and workers of iniquity. See Matt. vii. 21, 22; xiii. 20; xxv. 1—12.

VII. This doctrine is, in a high degree, ensnaring and injurious to real Christians. It will operate to their injury in several ways.

i. In general, it may be presumed that their conscientious feelings, their humility, their habits of reflection, their love of truth, and their deference to the authority of the word of God, will preserve them from going fully into this system. Though they may not clearly see its unscriptural character, though they may not be able to refute it by argument, yet they cannot, even if they strive to do so, bring themselves into an entire and practical acquiescence in it. They can never reconcile themselves to believing, in any case, without evidence from reason, or sense, or scripture; still less, in the things of God, the infinite interests of the soul. They cannot avoid thinking that such a method of

proceeding can be, at the best, no more than an adventurous presumption, and that it may be the belief of a soul-ruining falsehood.

ii. In whatever degree they may receive it, perhaps on the authority of revered names, it is likely to do them great spiritual injury, by diverting them from the right method of christian consolation, and by setting them in a wrong one. They are likely to grow remiss and unwatchful in the work of holy obedience, both internal and external, and even to be afraid of a serious anxiety and strictness on the great points of practical obedience, as symptomatic of what they are taught to call a *legal* frame and a spirit of bondage. Their views of the Gospel become contracted; their religion wears the deforming character of spiritual selfishness; they often acquire a tincture of a bitter and censorious spirit, a dislike of practical preaching and searching addresses to the conscience; and, in times of temptation, they are prone to venture upon danger, and to be awfully betrayed by that degree of groundless confidence which has adulterated the sincere religion of their hearts. Thus their growth in grace, their character, their real consolation, and their usefulness, are greatly impaired: and these are progressive evils; they are a gangrene to genuine religion.

iii. Such persons may probably be led to adopt the plausible statement, that the way of obtaining comfort by "poring" upon evidences in ourselves, is dishonourable to Christ, distrusting the freeness of his grace, and doubting the infallibility of his promises. We reply,

1. That the objection is quite irrelevant. Christ has never made any such declaration as what is implied; namely, that to persuade and assure myself that I am a child of God, will make me really a child of God. He is honoured, not by

our believing, without inquiry or evidence, that all the blessings of his salvation are ours; but by our actually going to him, in the daily exercises of faith, repentance, reliance, and supplication, for mercy and grace to help in our times of need. Without such a constant renewal of the acts of faith, in the penitent application of the soul to the ever-gracious Saviour, *we can have no valid evidence* of our interests in him. But this life of faith does not consist in a bold confidence that we are already saved, but in an humble, affectionate, and exclusive embracing and cleaving to him, that we may be saved. It is, in the words of the eminent French divine before quoted, "the flight of a penitent sinner to the mercy of God in Christ."

2. That the want of a holy and calm assurance of hope *is* (except, perhaps, in some physically morbid cases) *indeed sinful*, and often involves a very criminal distrusting of the Lord Jesus Christ, but in a way very different from that which the objection alleges. This defect in the christian characters of so many, arises, we apprehend, from one or more of the following causes.

(1.) Ignorance and inattention to the nature of revealed grace, and the happy conjunction of obligation and privilege.

(2.) Neglect of studying the Scriptures, prayer, and serious self-inquiry.

(3.) Remissness in holy practice, whether in relation to the tempers or to the conduct.

(4.) Doubting the truths of gospel revelation; particularly the presence, power, and love of the divine Redeemer, and his willingness to save to the uttermost those who come to God through him.

(5.) Notwithstanding the existence of scriptural evidences of love to God, vital faith, and holy obedience, yet the indulgence of an

ungrateful and sullen pertinacity, in refusing to accept the just inference.

But I must restrain enlargement, though every one of the preceding topics has invited it. Permit one remark further.

VIII. The unhappy opinion under consideration has a direct tendency to expose religion to the contempt of the ungodly, to strengthen the objections of infidels, and to harden them in their prejudices against true religion.

For they may say, "If faith be a believing the most important facts without any evidence; if the Christian's assurance be an irrational confidence; if experimental religion be, upon the very showing of its advocates, a baseless fabric; then must the whole system be either a contemptible delusion, or a wilful imposture. Can it be supposed that a system so replete with absurdities can be the immediate gift of the great Being who is infinite in knowledge, truth, and wisdom?"

Dec. 9, 1826.

J. P. S.

CRITICISM ON EPHESIANS ii. 20.

(To the Editors.)

GENTLEMEN—Will you allow me to offer you a criticism, of no great importance in itself, but upon a passage which, often as it is quoted, never seems to me well understood. I mean Eph. ii. 20. "And are built upon the foundation of the apostles and pro-

phets, Jesus Christ himself being the chief corner-stone." This corner-stone is often very differently described, some placing it in the foundation, others at the union of two walls or sides. Now I will venture, as an architect, to say, there never was one particular stone in either of those situations which meets the description of the text; but I think it is fully met in the key-stone of the arch, and for the following reasons.

The word, in the Greek, does not so necessarily imply an angle as a conspicuous situation.

It is ἀκρογωνιαίος, the highest place. Many buildings are surmounted by tablets, or pinnacles, sculptured. The new buildings of the Bank have such: these are to this day called *acroteria*, and they nearly meet the idea of the text; but, that it is also described as a foundation-stone, or that upon which the building rests.

All this is true of the key-stone: it is a chief stone, and in the most conspicuous situation, the *highest* place. It is precious, or valuable, generally a picked piece, and richly sculptured. It is exactly in the centre of the arch; or, as the idea of the Apostle expresses, the very point where the prophets and the apostles, the old and new dispensation, meet; and it is the foundation or security of the whole; for if the key-stone were removed, the whole building would fall in ruins.

Homerton.

J. E.

HYMN,

BY JOHN BOWRING.—(From the Amulet.)

THE everlasting streams which flow
In Eden's garden, by whose side
Immortal trees and flow'rets grow—
Are from that mighty fount supplied,
Which to our lowlier earth has given
Streams pure and fresh as those of heaven.
The music whose enchanting strains
Are waked by angels—first was taught
By Him who to our groves and plains

The melodies of nature brought;
And those, like these, commingling blend,
And to His hallowed seat ascend.

That God who gave immortal breath
To million cherubs near his face,
Is He who disciplines by death

Man's here probationary race;
And sends delight, or sends distress,
Alike to benefit and bless.

LIST OF CONGREGATIONAL CHURCHES AND MINISTERS THROUGHOUT ENGLAND, &c.

BEDFORDSHIRE.

This small county is about 36 miles long, and from 18 to 22 broad; it comprises 124 Parishes, with 10 Market Towns, in which are 70,213 Inhabitants. There exists a County *Auxiliary Bible Society*, held at Bedford, with seven branches. The receipts of the County Society for the past year, £542. Those of the Branch Societies are not reported. The *Bedfordshire Auxiliary Missionary Society* contributed last year £75. All the Congregational Churches in the County support Sabbath Schools, which are associated with similar Institutions in Herts and Huntingdon, under the titles *The North Bedford and Huntingdon*, and the *South Bedford and West Herts Sunday School Unions*, which include 76 Schools, 734 Teachers, and 8047 Scholars. There are in this County 16 Baptist Churches, several of which observe open communion. The *Wesleyan Methodists* include this county in their second London district, and have four circuits, in which they employ nine preachers, and include 1790 members, being as 1 to 47 of the County Population.

The Roman Catholics have 1 station, where occasional service is performed.

The *Bedford Congregational Union* associates Pædobaptists and Baptist Churches; we believe the Rev. Samuel Hillyard, is the Secretary.

As we have not received a return from this County, we have compiled the following list of Congregational Churches from the best sources within our reach, and which, we trust, will be found correct.

Place.	Pastor.	Remarks.
BEDFORD Old Meet. Mill Lane	Rev. Samuel Hillyard.	This Society was formed in 1650; the present Meeting House built in 1707, which will hold about 1000 persons. The Church unites Baptists and Pædobaptists. We believe this Church is supplied from Wymondley College.
New Meeting	— C. R. Muston.	
Harrold	— West.	
Hockliffe	— Rutten Morriss.	
Malden	— Samuel Hobson.	
Roxton	—	
Woburn	— Michael Castleden.	

BERKSHIRE,

Is 48 miles long, and 25 broad, has 4 Boroughs, and 8 other Market Towns, 148 Parishes, and 131,977 Inhabitants. There are six *Auxiliary Bible Societies* in this County, which, with their Branches and Associations, contributed to the Bible Society £1206. during the past year. The *County Sunday School Union* includes 32 Schools, 242 Teachers, and 2011 Scholars. The *Berks Auxiliary Missionary Society* received for the Parent Society last year £666. The *Wesleyan Methodists* have 5 circuits, which employ 10 preachers, and include 1233 members, which is as 1 to 111 of the County Population.

The *Home Missionary Society* have one station in this County, at Sonning, which is the centre of itinerant labours in five other villages.

There are seven Baptist Congregations, two Calvinistic Methodists, one Presbyterian Congregation, we believe of *Arrian* sentiments.

There are six Roman Catholic Congregations here.

There is an Association of Ministers in this County, which embraces several on the borders of the adjoining Counties; we believe the Rev. A. Douglas, of Reading, is the Secretary. Its meetings are quarterly.

At Reading there exists an *Evangelical Society for Village Preaching*; two Itinerants are supported by them.

Having received no list from this County, our readers must accept the following as the most accurate we can supply.

Place.	Pastor.	Remarks.
ABINGDON	Rev. W. Wilkins.	
Asen	— Morris.	
Beach Hill	— Rodway	Rev. Mr. R. divides his labours between this place and Shinfeld Green.
Bracknell	— Newbury.	
Maidenhead	—	
Newbury	— W. Dryland.	Vacant by the death of the Rev. J. Cooke.
READING, Broad Street	— A. Douglas.	
Hungerford	— R. Frost.	
Shinfeld Green	— Rodway.	
Sunning	— Hyde	This is a station of the Reading Evangelical Society, in connection with Twyford
Stratford Mortimer	— W. Pinnel.	
Twyford	— Hyde.	
Wallingford	— W. Harris.	
Windsor	— A. Redford.	

BUCKINGHAMSHIRE.

This County is about 50 miles long, and 16 wide, has 15 Market Towns, and 185 Parishes, which include a population of 134,068 Inhabitants.

It possesses three *Auxiliary Bible Societies*, which last year contributed £225. to the Parent Society. The North and South Bucks Sunday School Unions contain 4165 Scholars. The North Bucks Auxiliary Missionary Society remitted last year £426.

The Wesleyan Methodists have three circuits in this County, which employ seven preachers, which include 993 members, or 1 in 134 Inhabitants of this County.

There are 31 Baptist Churches in this County, many of which meet annually in an Association, in the month of May. The Rev. P. Tyler, of Haddenham, Secretary.

The Roman Catholics have two stations in this County.

The Home Missionary Society has a station at Marsh Gibbon, in connection with four adjacent villages, where its agent preaches to 800 persons, and 117 Sunday School children.

The Newport Pagnel Evangelical Institution for the Education of Young Men for the Gospel Ministry, under the tuition of the Rev. T. P. Bull, has contributed, by the labours of the students, to the formation and settlement of several churches. There are usually six students on this establishment.

The North Bucks Association of Independent Churches and Ministers, instituted 1818, holds its General Meeting at Buckingham, on the first Tuesday in June; the Rev. Messrs. Aston and Barling, Secretaries. This Society includes 16 churches, seven of which are in adjacent counties; have about 1000 members; 53 villages are regularly supplied in connection with these churches.

Place.	Pastor.	Remarks.
AYLESBURY	Rev. W. Gunn.	
BUCKINGHAM, Old Meeting	— E. Barling.	
Ditto New Meeting	— D. W. Aston.	
Great Horwood	— John Adey.	
Newport Pagnel	— T. P. Bull.	
Olney	— T. Hillyard.	{ Mr. H. retains the pastoral relation, but his infirmities and age have suspended his labours.
	— J. Morris.. }	
Stoney Stratford	— C. Gilbert	This new interest was established by the labours of Newport Pagnel Students.
Wendover	— T. Skeene	
Winslow	— S. Barrows.	
Beaconsfield	— Geary.	
Ditto New Meeting	— J. Harsant.	
Burnham.		
Chalfont.		
Chesham	— J. Hall.	
Hambledon and Wooley.		
Marsh Gibbon	— W. Sparkes	Home Missionary Station.
Marlow	— T. Styles.	
Wingrave and Aston Abbots..	— Jos. Harrison.	This Church unites Pædo—and Anti-Pædobaptists.
Woodburn	— W. Judson.	
Wycombe, High	— T. Ashwell.	
Ditto		

CAMBRIDGESHIRE,

Is about 50 miles long, and 25 broad, and contains 1 City, 9 Market Towns, 164 Parishes, and 121,909 Inhabitants.

There are two *Auxiliary Bible Societies*, one for the County, and the other for the Isle of Ely, which contributed £933. last year to the Parent Institution. The Cambridgeshire Sunday School Union embraces 56 Schools, 242 Teachers, and 4500 Scholars. The Cambridgeshire Auxiliary Missionary Society remitted to the London Missionary Society in the past year £157.

The Wesleyan Methodists have three circuits in this County, which employ 7 preachers, and include 1223 members, as 1 to every 99 Inhabitants.

There are 27 Baptist Congregations, including, under that title, the General and Particular, the Johnsonian, and Unitarian Congregations.

There is one Unitarian Pædobaptist Congregation, and which was originally orthodox.

The Roman Catholics have one station in this County.

There exists amongst the Independents a Society for Promoting Religious Knowledge in Cambridgeshire, of which the Rev. J. Drake, of Cambridge, is Secretary.

Place.	Pastor.	Remarks.
CAMBRIDGE, Downing Street	Rev. Samuel Thodey.	
Green Street ..	— Jose h Drake	
Royston Old Meeting	— John Greenwood.	
New Ditto	— Thomas Towne.	
Bassingbourn		Vacant by the death of the Rev. Samuel Bull.—Supplied from Homerton College.
Meibourn	— John Medway	Succeeds the late excellent Mr. Carver.
Poulmire	— J. E. Miles	
Barrington	— Watkins	

Place.	Pastor.	Remarks.
Eversden .....	.....	Vacant by the death of the late Rev. James Golding.
Duxford	Rev. B. Pyne .	
Sawston	— Broad.	
Linton	— T. Hopkins.	
Fulbourn .....	.....
Newmarket	— Cator	The Church is Independent, but the Pastor is of Antipædobaptist sentiments.
Burwell	— Shepherd.	The infirmities of Mr. Roote, who has been Pastor many years, compel him to have an Assistant. Mr. Dallison is with him, but not yet ordained
Soham	— Roote	Vacant by the resignation of the Rev. S. Ransom.
Fordham .....	.....
Isleham	— Reynolds.	
Little Shelford	— Burgess.	
Wisbeach	— William Holmes.	
Whittlesea	— William Evenett.	
Bottisham	— Richard Kent.	

CHESHIRE,

Is a County Palatine, 58 miles long, and 30 broad, it has one City, and 12 Market Towns, 86 Parishes, 670 Villages, and 458 Townships, including a population of 270,098 souls.

It has five Auxiliaries to the Bible Society, which remitted £1429. last year. The Sunday School Union reports that there are associated with them 52 Schools, 787 Teachers, and 13,613 children.

The Auxiliary Missionary Society for the County contributed £275. last year.

The Wesleyan Methodists have six circuits, which employ seventeen Preachers, and include 5809 members, being in the proportion of 1 to 46.

There are 12 Baptist Churches of various theological opinions.

There are 14 Unitarian Congregations in this County, 12 of which, it is said, were founded by orthodox Dissenters.

The Roman Catholics have five stations.

The Independent Ministers are associated in a County Union, which meets twice a year, of which, we believe, the Rev James Turner, of Knutsford, is Secretary.

Place.	Pastor.	Remarks.
Bullock Smithy .....	.....	Vacant.—A Church formed, but no Chapel built.
CHESTER	Rev. John Thorpe.	
Congleton	— John Johnson.	
Cross Street, near Manchester ..	.....	Vacant.
Dukenfield .....	.....	Vacant.
Gateley .....	.....	Vacant.
Haslington	— Wm. Silvester	Connected with Sandbach, though a Chapel and a distinct Church.
Hatherlow	— Thomas Bennett.	
Hyde	— Joseph Massey.	
Ditto, Welch Church	— David Jones	A number of Welch, who have been brought by an extensive cotton spinner, and have formed themselves into a Church.
Knutsford	— James Turner	
Macclesfield	— David Dunkerley.	
Ditto	— R. Stephen M'All.	Vacant.
Malpas .....	.....
Middlewich	— John Raine.	
Minshall .....	.....	Connected with Middlewich.
Mobberley	— James Turner	Connected with Knutsford, though a Chapel and a distinct Church.
Nantwich	— Benjamin Senior.	
Northwich	— Job Wilson.	
Over	— John Marshall.	
Partington	— J. Stewart.	
Sandbach	— William Silvester.	
Stockport	— Solomon Ashton.	
Ditto	— George Ryan.	
Tattenhall	— John Morris.	
Tinworth .....	.....	Vacant.

CORNWALL,

Is about 90 miles in its greatest length, and about 42 in its extreme width, it contains 27 Market Towns, 206 Parishes, and 257,447 Inhabitants.

It has two Societies in aid of the Bible Society, which raised for its object £649. last year.

The Sunday School Union reports their corresponding Associations in this County thus:—

	Schools.	Teachers.	Scholars.
Penzance Methodists	28 . . .	493 . . .	2,972
Camelford Union	20 . . .	230 . . .	1,200
Congregational Ditto	24 . . .	218 . . .	1,599
Roseland Ditto	9 . . .	104 . . .	520
Truro, Methodist	31 . . .	525 . . .	3,353
Ditto Baptist	10 . . .	134 . . .	1,021

Making a gratifying total of . . . 122 Schools. 1704 Teachers. 10,665 Scholars.

The *Wesleyan Methodists* have a Cornwall district, which, including the Scilly Isles, contains 12 circuits, which employ 30 Preachers, and include 12,891, or 1 in 27.

The *Home Missionary Society* has three stations, which are connected with itinerant labours in twenty adjacent villages.

The Cornwall *Auxiliary Missionary Society* contributed to the funds of the Parent Society last year £317.

There are about 10 *Baptist* churches, and one *Socinian* congregation in this county.

The *Roman Catholics* have two stations in this County.

The *Independents* have a *County Association*, of which the Rev. T. Wildbore, of Penryn, is the Secretary.

Not having received a return from this County, we supply the following list from the best authority we could obtain.

Place.	Pastor.	Remarks.
Bodmin	Rev. — James.	
Callington	— J. E. Trevor.	
Cawsand	— J. Varder.	
Coverack.		
Crosswin.		
Edgcombe.		
FALMOUTH	— E. Muscott.	
Fowey	— R. Smith.	
Grampond	— J. Hart	United, we believe, with Tregony; in this Church Baptists and Pædobaptists unite.
Heretsfort.		
LAUNCESTON	— J. Barfitt.	
Liskeard.		
Looe, West	— W. James.	
Lostwithiel	— J. Skeat.	
Mevagissey.		
Meylon.		
Newlyn.		
Penryn	— T. Wildbore.	
Penzance	— J. Foxall.	
Poliphant.		
Polperro.		
Prelaw.		
St. Agnes.		
St. Austle	— Wm. Pomeroy.	
St. Colombe	— George Oke.	
St. Ewe.		
St. Gurran Haven	— E. Richards.	
St. Mawes.		
St. Stephens.		
Truro	— Wm. Moore.	
Ditto.		
Tregony	— J. Hart	United with Grampond.
Torpoint	— J. Shepherd.	
Trelogulthack.		
St. Ives	— T. Stevenson.	
Portscathor	— W. Billing.	

CUMBERLAND,

In its greatest length is 80 miles, and its breadth is about 40. It contains 1 City, 1 Borough, 10 Market Towns, 104 Parishes, and is inhabited by 156,124 persons.

It has 3 Auxiliaries to the *Bible Society*, besides branches and Associations, which contributed £534. to that Institution last year.

The *Sunday School Unions* include 51 Schools, 560 Teachers, and 5717 Children.

The County Auxiliary to the *London Missionary Society*, contributed last year £113.

The *Wesleyan Methodists* have 5 circuits, which require ten preachers, and include 2459 members, or as 1 in 63.

The *Roman Catholics* have five stations in this County.

The *Home Missionary Society* has one station, *Aspatia*, which is connected with an itinerancy, in 9 adjacent villages.

There is a *small Association of Independent Ministers*, which meets quarterly, to whom the Rev. Joseph Mather, of Cockermouth, is Secretary.

Place.	Pastor.	Remarks.
Alston Moor	Rev. Jonathan Harper.	
Aspatia		A Home Missionary Station, supplied by Mr. Gouge. There is here, at present, no Chapel; but an infant, yet promising Church, has just been formed. Mr. Gouge is not yet ordained.
Bencastle		There is a Chapel here, but we know not the Minister's name.
Blennerhasset	— — Walton	Till within a few weeks Blennerhasset and Wigton were united; and Mr. W. preached at the former place in the morning of the Lord's day, and at the latter in the evening; but he has now retired altogether to Blennerhasset.
Boofle	— — Hart.	
Brampton		Vacant by removal.

Place.	Pastor.	Remarks.
CARLISLE	Rev. J. Woodrow.	
Cockermouth	— J. Mather.	
Keswick	— T. Gritton.	
Parkhead	— John Haddock.	
Penrith	— George Nettleship.	
Penriddock	— Andrew Rathay.	
Plumpton and Balkeid		There is a Chapel at each of these places, but supplied by one Minister. They were formerly Independent, but are now in the hands of the Unitarians. The present Minister is Rev. — Nelson.
Whitehaven	— Archibald Jack.	
Wigton	— Edward Leighton ..	Who has just accepted the call, but not yet ordained.
Workington	— S. Peele.	

DERBYSHIRE,

Is about 56 miles long, and 33 broad, it contains 1 Borough, 10 Market Towns, 136 Parishes, and 213,333 inhabitants. It has three Auxiliaries to the Bible Society, which raised £1004. for its object last year.

There are four Sunday School Unions, which include 23 Schools, 271 Teachers, and 3812 Scholars.

This County is united with Leicester and Nottingham, as Auxiliary to the Missionary Society.

The Wesleyan Methodists have a Derby district, which includes 7 circuits, and employs 16 Preachers, which include 6148 members, being 1 in 34 of the whole County Population.

There are 12 Baptist Congregations, the majority of which are not Calvinistic.

This County has fourteen Socinian chapels, ten of which were of orthodox foundation.

There are seven Roman Catholic stations in this County.

Eleven Congregational Churches of the following list have been established within the last thirty years.

An Association of Ministers meets in the months of May and August. Formerly this County was associated with those of Nottingham and Leicester, but they are now separated.

Place.	Pastor.	Remarks.
DERBY	Rev. T. Gawthorn	Secretary to the Association.
Belper	— T. R. Gawthorn	
Chesterfield	— G. D. Mudie	
Dronfield	— Roscoe	
Charlesworth	— Adamson	
Glossop	— Partington	
Marple Bridge	— Batley	
Chapel in Frith	— Glossop	
Matlock	— J. Wilson	
Buxton	— Rhodes	
Bakewell	— J. Barton	
Wirksworth	— J. Hine	
Ilkington	— J. Shaw	
Melbourn	— J. Ellaby	
New Mills		Has never yet had a settled Pastor.
Alfreton	— J. Bencliff	
Pentridge	— — Millington	Not stated Pastor.
Riddings	— W. Pritchard	
Barrow	— Orange	Not stated Pastor.
Repton	— G. Boden	
Heanor	— Capps	Not stated Pastor.
Kirk Ireton	— J. Holmes.	Vacant. Mr. Raine removed.
Green Bank		
Hallfield Gate		
Bolsover		
Middleton		

DEVONSHIRE,

Extends about 73 miles from North to South, and 65 from East to West. It includes 1 City, 10 Boroughs, 25 Market Towns, and 398 Parishes, and 439,040 inhabitants.

It has six Auxiliaries to the Bible Society, which raised, during the past year £1407. There are seven Sunday School Unions in the County, the returns of which are not complete. They however report 59 Schools, 769 Teachers, and 7708 Scholars.

Three Auxiliaries to the London Missionary Society are established. That at Plymouth and Devonport contributed £1103. last year.

The Home Missionary Society has two Stations, which form the centre of Itinerant labour in eighteen villages, to about 1400 hearers, with which eight Sunday Schools are connected.

The Wesleyan Methodists have thirteen circuits in this County, which employ 27 Preachers, and include 4524 members, being a proportion of 1 in 94 to its whole population.

There are 11 Socinian Chapels, all of which were originally orthodox.

The Roman Catholics have eight places in this County.

The Independents have an *Academy* at *Asminster*, under the care of the Rev. J. Small, where 10 or 12 Students are educated for the ministry. *Hartland, Combmartin, Barryn-harbour, &c.* are supplied by two Itinerants, supported principally by the Independent Churches in *North Devon*. We regret that we have not received a List from this large County, which must be our apology for omissions or mistakes.

Place.	Pastor.	Remarks.
Appledore	Rev. E. Corbishley	
Ashburton	— John Kelly	
Asminster	— J. Small	
Beer	— Varder	
Beer Alston	— W. Whillans.	
Bideford	— S. Rooker.	
Barnstaple	— H. W. Gardiner.	
Brent, South	— Paterson.	
Buckfastleigh	— Trevaile.	
Crediton .....	.....	Vacant by the removal of the Rev. W. P. Davies to Plymouth.
Collamptton	— Thomas Sharp.	
Chumleigh	— Allen.	
Chudleigh	— Thomas Stenner.	
Dartmouth	— Collitt.	
Dawlish	— Parrott.	
DEVONPORT .....	.....	Vacant.
Ditto Princes Street	— J. Bristow.	
EXETER, Castle Street	— Edwards.	
Ditto Tabernacle	— T. Mountford.	
Ford .....	.....	A Minister not yet ordained.
Hartland	— J. Bryan.	
Hositon	— John Besly.	
Ilfracombe	— Josiah Davies.	
Kingsbridge .....	.....	Pædobaptists and Antipædobaptists are united in this place.
Moreton-Hampstead	— R. Crook.	
Newton-Abbot	— W. Watkins.	
Ditto .....	.....	Vacant by the removal of the Rev. G. Moase to London. Mr. Bird, a Deacon of the Church, preaches.
Oakhampton	— J. Sewell.	
Paignton	— R. Hartley.	
PLYMOUTH, Batter Street	— W. P. Davies.	
Tabernacle .....	.....
Tepsham	— W. Rooker.	
Tavistock	— T. Whitta.	
Tiverton	— Roper.	
Teignmouth	— Windeatt.	
Totness	— D. R. Thomason.	
South Moulton	— A. Good.	
Sidmouth	— W. B. Clulow.	
Shaldon	— Clapson.	
Exmouth .....	.....
Modbury .....	.....
Torrington	— Eph. Jackson.	
Brampton	— Chas. Gribble.	
Tawstock	— Robert Gribble.	
Budleigh	— Horsey.	

DORSETSHIRE,

Is 50 miles long, and 35 miles broad, it has 9 Boroughs, 13 Market Towns, 248 Parishes, inhabited by 144,499 persons.

It has two Auxilliary Societies to the *Bible Society*, with twelve minor Associations, which contributed £814. last year.

A *County Sunday School Union* has been recently formed, and the general returns are not made; in the *Weymouth District Union* there were 10 Schools, 118 Teachers, and 1539 Scholars.

The *Wesleyan Methodists* have four circuits, which require the services of 10 Preachers, which include 1450 members, or 1 in 99.

The *Home Missionary Society* has a station at *Loders*, which is the centre of an Itinerancy amongst six villages.

There are three *Socinian* places in this County, which were originally orthodox.

The *Roman Catholics* have eight stations.

There is no general Auxilliary to the *London Missionary Society* in this County, but several of the Congregational Churches contribute liberally to that object.

The *Independent Association* for Dorset, of which the Rev. Thomas Durant is Secretary, meets for business on Wednesday in Easter Week, and in September, the nearest Wednesday to the full moon.

Place.	Pastor.	Remarks.
Beaminster	Rev. T. Simper.	
Bere Regis	— Greenway.	
Bird Bush	— J. Jones.	
Blandford	— R. Keynes.	
Bridport	— T. Saltren.	
Cerne	— S. Trowbridge.	
Charmouth	— B. Jeanes.	
Compton	— J. Vickery.	

Place.	Pastor.	Remarks.
Corfe Castle .....	.....	Vacant by Death.
Dorchester .....	.....	Vacant by Removal.
Hare Lane, Cranborne	Rev. W. Bailey.	
Lyme	— J. Glead.	
Poole	— T. Durant.	
Shaftesbury	— T. Evans.	
Sherborne	— M. Caston.	
Stalbridge	— — Kent	Officiating Minister.
Swanage	— T. Collins.	
Sydling	— S. Devenish.	
Verwood	— T. Adams.	
Wareham Old Meeting .....	.....	Vacant by Removal.
Ditto	— T. Wills.	
Weymouth .....	.....	Vacant by Removal.
Wimborne	— S. Spink.	

DURHAM,

Is 45 miles long, and 36 broad, it contains 1 City, 9 Market Towns, 113 Parishes, and about 230 Villages, and comprises a population of 207,673 Inhabitants.

It has five Auxiliaries to the *Bible Society*, which contributed for its object last year £1056.

It has two *Sunday School Unions*, which include 100 Schools, 1986 Teachers, 12,572 children.

The *Wesleyan Methodists* have six circuits, which employ 21 Preachers, which include 6039 members, or 1 in 34 of the Population.

The *Home Missionary Society* has four stations, which are connected with 34 Villages, where their agents labour.

There are two *Unitarian chapels* in this County, one of which was originally orthodox.

The *Roman Catholics* have fourteen places in this County.

The *Durham and Northumberland Association of Congregational Ministers and Churches* includes the following Churches, and six of the adjoining County. The Rev. J. Matheson is Secretary, and its members are distinguished for their great activity, as they labour in 68 Villages and Hamlets, to about 4000 hearers.

The *Sunday Schools* in their connection educate about 1800 children.

There is no *Auxiliary Missionary Society* in the County, but the churches regard and promote that object.

Place.	Pastor.	Remarks.
Barnard Castle	Rev. W. L. Prattman and Rev. W. Ivy.	
Bishop Auckland	— T. Lewis.	
Chester-le-Street	— W. Nicol.	
Darlington	— C. Gollop.	
DURHAM	— J. Matheson.	
Ditto	— D. Jones.	
Middleton in Teesdale .....	.....	Vacant by removal of the Rev. Mr. Selbie.
Monkwearmouth	— Layton	Not yet ordained.
South Shields	— R. Chamberlain.	
Stockton	— H. Pemble.	
Sunderland	— T. Stratten.	
Weardale (West Street)	— J. Scott.	

ESSEX,

Is about 60 miles long and 50 broad; it has three Boroughs, 21 Market Towns, about 400 Parishes, and 226,437 Inhabitants.

It has 4 Auxiliaries to the *Bible Society*, which during the past year raised the important sum of £2805. for that object.

There are three *Sunday School Unions*, which include 266 Schools, 1717 Teachers, and 23,638 Children.

The *Auxiliary Missionary Society* for the County contributed £752. to the Funds of the Parent Society last year.

The *Wesleyan Methodists* have 4 Circuits, which employ 10 Preachers, and include 1478 Members, being as 1 to 189 to the whole Population of the County.

There are more than 20 *Baptist Churches* in this County; but the Congregations, with a few exceptions, are small.

Four Congregations of *Socinians* are formed in this County; three of which were originally orthodox.

The *Roman Catholics* have seven stations in this County.

The *Essex Association of Congregational Ministers*, formed in 1768, meets in April and July; the Rev. Joseph Morison, of Stebbing, Secretary.

The *Essex Congregational Union* for promoting Religion in the County has been very useful; under its patronage there are many Places of Worship fitted up, where the

Ministers conduct Lectures on the Lord's-day evening, and other occasional Services, which places are not included in the following List. The Rev. T. Craig, of Bocking, and the Rev. R. Frost, of Dunmow, are Secretaries.

This County is united to Hertfordshire, in the Essex and Herts Benevolent Society for the Relief of the Widows and Orphans of Dissenting Ministers, which is liberally supported.

Place.	Pastor.	Remarks.
Baddow, Little	Rev. Stephen Morell.	
Barking	— J. West.	
Billerica	— John Thornton.	
Bocking	— Thomas Craig.	
Ditto	— Thomas Fish.	
Braintree	— John Carter.	
Brentwood	— David Smith.	
Bumpstead, Steeple	— Mark Robinson.	
CHELMSFORD	— John Hunt.	
Old Meeting ..	— Joseph Gray.	
Chigwell Row.		
Chishall	— J. Dobson	
Clavering	— J. B. Pearse.	
Coggeshall	— Algernon Wells.	
COLCHESTER, Lion Walk ..	— John Savill.	
Helen's Lane ..	— Joseph Herrick.	
Dedham	— R. Ashton.	
Dunmow	— Richard Frost.	
Epping	— Joseph Alcott.	
Finchingfield	— John Bunter.	
Halstead	— James Bass.	
Harwich	— William Hordle.	
Hatfield Heath	— Cornelius Berry.	
Hedingham, Castle	— Samuel Steer.	
Henham	— John Dorrington.	
Ingatestone and Stock	— Hayter.	
Kelvedon	— F. Hunwick.	
Laver Britton	— W. Merchant.	
Mahon	— Robert Burla.	
Manningtree and Wickes ..	— J. Robinson.	
Mercey, West	— G. M. Churchill.	
Newport	— J. H. Hopkins.	
Ongar	— Isaac Taylor.	
Plaistow	— J. Munro.	
Ridgewell	— J. Fishpool.	
Rochford	— J. Harris.	
Romford		Vacant by the death of the Rev. Mr. Straughan.
Rothing (Abbess or Abbot's) ...	— Joseph Corbishley.	
Southend		
Stam bourn	— James Spurgeon.	
Stamford Rivers	— William Temple.	
Stansted	— Robert May.	
Stebbing	— Joseph Morison.	
Stratford	— John Emblem	A Member of the London Congregational Board.
Takely	— John Hanson.	
Terling	— William Kemp.	
Thaxted		Vacant by the death of the Rev. John Jennings.
Tiptree Heath	— Charles Low.	
Tollesbury	— Trew	Not yet ordained.
Uppminster	— Rogers.	
Waldon, Saffron ..	— William Clayton.	
Waltham, Little	— S. H. Carlisle.	
Walthamstow	— George Collison	A Member of the London Congregational Board.
Weathersfield	— Peter Sibree.	
Wickford	— Mercer	
Witham	— R. Robinson.	
Wivenhoe	— Joseph Estcourt.	Not ordained.

GLOUCESTERSHIRE,

Is 65 miles long, and has a medium breadth of about 25 miles. It has 2 Cities, two Boroughs, and 23 Market Towns. It contains 321 Parishes, and 335,843 Persons. It possesses 5 Auxiliaries to the Bible Society, which, with their Minor Associations, contributed to promote its objects, (including the Cities of Gloucester and Bristol,) £3117. last year.

The Sunday School Unions make the following return: that of Bristol, 170 Schools, 12,807 Scholars. Three other Unions, 53 Schools, 772 Teachers, and 5261 Scholars.

The Auxiliary Missionary Society for the County raised £450. last year, that of Bristol £800., the Tabernacle Branch Ditto £306.

There are two Associations of Congregational Ministers in Gloucester, which meet twice a year, and both at the same time and place. The one a Benevolent Society for the Relief of Ministers superannuated, or their Widows and Orphans, of which the Rev. Mr. Bishop, of Gloucester, is the Secretary. The other is for the Spread of the Gospel in the County, to which Rev. T. Edkins, of Nailsworth, is Secretary.

The *Wesleyan Methodists* have 7 circuits in this County, which employ more than 25 Preachers, and which include 4744 Members, being as 1 to 70 of the Inhabitants.

The *Home Missionary Society* has one station connected with 10 Villages. Several of the *Baptist Churches* are highly respectable; at Bristol they have their most flourishing *Academical Institution*.

There are 5 *Socinian* places in this County, 4 of which were originally orthodox.

The *Roman Catholics* have 5 places of worship.

Place.	Pastor.	Remarks.
BRISTOL, Bridge Street	Rev. J. Leifchild.	
Castle Green	— W. Thorp.	
.....	— Thomas Humpage.	
Newfoundland Street	— John Wooldridge ..	Formed about three years ago in a place built by the followers of W. Huntington. Welsh.
Castle Street	— — James	
Cam, near Dursley	— Thomas Griffith.	
Chalford	— W. Wild	About to remove to Gainsborough.
Chedworth	— Phillips.	
Crampton-on-Severn	— W. Richardson.	
GLOUCESTER	— W. Bishop.	
Kingswood, near Wotton	— C. Daniell.	
Hot Wells	— W. H. Gny	This Chapel was built by Lady Hope.
Little Dean	— Prain.	
Mitchel Dean	— John Horlick.	
Nailsworth (Forest Green)	— Thomas Edkins.	
Painswick	— Robert Meek.	
Randwick, near Stroud	— Edwards	Not yet ordained.
Pear-Dean	— John Horlick.	
Stonehouse, near Stroud	— W. Richards	Not yet ordained.
Stroud	— John Burder.	
Tetbury	— Gough.	
Tewksbury	— H. Welsford.	
Thornbury	— Palmer	Formerly a Presbyterian place, and the Minister of Socinian principles; but the truth is restored, and a new Chapel built.
Wotton Under-edge	— David Thomas.	
Uley, near Dursley	— Taylor.	Mr. Summers, deceased.
Wickwar	— J. Weston	This was formerly a Station of the Bristol Itinerant Society.
White's Hill		

HAMPSHIRE.

Is 42 miles long, and 38 broad, it includes within its bounds the Isle of Wight, and contains 1 City, 29 Towns, 293 Parishes, 283,298 Inhabitants.

It has six Auxiliaries to the *Bible Society*, which contributed last year £1143.

The two *Sunday School Unions* in the County report that 11,406 children are under their care.

There exists no *County Auxiliary Missionary Society*, but the respective Congregations contribute liberally to that object.

There are 4 *Socinian* places in this County, three of which were originally orthodox.

The *Roman Catholics* have 11 Chapels in this County.

The *Wesleyan Methodists* have 4 Circuits, which employ 13 Preachers, and include 1976 Members, or as 1 in 170 of the County Population.

We have no means of knowing the number of *Baptist* Congregations.

The *Seminary* at Gosport, under the care of the late Dr. Bogue, was highly beneficial to this County, by the labours of the Missionary and other Students. The Mission department is removed to Hoxton, and we know not the intentions of the County Ministers respecting the continuance of the *Seminary* for domestic purposes.

The following list is, probably, defective and incorrect, but these errors we could not avoid, as we were not supplied with any list from Hampshire.

Place.	Pastor.	Remarks.
Andover	Rev. J. Bidiak.	
Alton	— C. Howell.	
Basingstoke	— J. Wills.	
Bishopstoke	— Neeve.	
Christchurch	— D. Gunn.	
Cowes, (Isle of Wight) ..	— T. Mann.	
Fordingbridge	— W. Priestley.	
Fareham	— T. Eastman.	
Gosport .....	.....	Vacant by the Decease of Dr. Bogue.
Havant	— W. Scamp.	
NEWPORT, (Isle of Wight,) St. James Street	— T. Binney.	
Ditto .....	.....	Vacant.
Petersfield	— J. Greenwood	United with Harting.
Lymington	— D. E. Ford.	
Odiham	— J. Wood.	
Portsea	— J. Griffin.	
Ringwood	— A. Bishop.	
Romsey	— J. Reynolds.	
Ryde (Isle of Wight)	— T. S. Gwyer.	
Southampton	— T. Atkins.	
Stockbridge	— R. Ayliffe.	
Titchfield	— J. Flower.	

WINCHESTER.

N. S. SUPP.

HEREFORDSHIRE,

Is 38 miles long, and 35 miles broad; it has 1 City, 7 Market Towns, 221 Parishes, and 103,243 Inhabitants. It has a *County Auxiliary Bible Society*, with several Associations, and contributed last year £641. It has no Auxiliary to the Missionary Society. It has a *Sunday School Union*, which instructs 4013 Children.

The *Home Missionary Society* has two Stations in this County, connected with 13 Villages.

The *Wesleyan Methodists* have 3 Circuits, which employ 7 Preachers, and include 858 Members, which is about 1 in each 120 of its Population.

There is no *Socinian Place* in this County.

The *Roman Catholics* have 4 Stations in this County.

Four of the following Independent Places originated with the ejection in 1662.

Place.	Pastor.	Remarks.
HEREFORD.....	.....	Unsettled by the Death of their late Pastor, Mr. Thomas Williams.
Ledbury.....	Rev. — Gray.	
Ross.....	— — Byrne.	
Leominster.....	.....	Unsettled since the Death of Mr. Wm. Lewdyn.
Bromyard.....	— — Noyes.....	The place of worship belonged originally to the Independents; but by a late Minister, it has been improperly transferred to the connexion of the Countess of Huntingdon.

HERTFORDSHIRE,

Is extremely irregular in its shape, being 36 miles in its length, and 130 in circumference. It contains 2 Boroughs, 17 Market Towns, 150 Parishes, and 129,714 Inhabitants.

It has three *Auxiliary Bible Societies*, which, with their Branches, contributed for the objects of that Institution £934. last year. It has two *Sunday School Unions*, the *Central* and the *West Herts and South Beds. Union*. No return last year from the former, the latter reports 40 Schools, 350 Teachers, and 5130 Scholars.

The *Auxiliary Missionary Society* raised last year £157.

The *Wesleyan Methodists* have no Station in Herts.

The *Socinians* have one Place, which was originally Orthodox.

The *Roman Catholics* have one resident Clergyman.

There are several *Baptist Congregations* in this County, which are united with the *Independents* in the *Hertfordshire Union* for diffusing Religious Knowledge through the Towns and Villages of Herts, and which labour in *twenty-one Villages*.

The County is advantageously united with *Essex* in the *Benevolent Society* for the Relief of the necessitous Widows and Orphans of Dissenting Ministers.

The *Independent College* at *Wymondley*, founded by W. Coward, Esq., is under the Tuition of Messrs. Morell and Hull, and will accommodate twenty Students.

The *Cheshunt College*, founded by the Countess of Huntingdon, is under the Tuition of Messrs. Kemp and Forster, which also provides for twenty Students.

The Students in these Institutions are very honourably engaged in village labours.

Place.	Pastor.	Remarks.
Ashwell.....	Rev. — Woodward.	
Barkway.....	— — Lowe.	
Barnet.....	A. Stewart.....	A Member of the London Congregational Board.
Bishop's Stortford.....	W. Chaplin.	
Braughing.....	— — Driver.	
Buntingford.....	C. N. Davies.....	Mr. D. is not ordained.
Bushey.....	— — Snell.	
Cheshunt.....	— — Higgs.	
Hatfield.....	.....	Unsettled, being newly erected.
Hadham.....	— — Linsell.	
HERTFORD.....	— — Anthony.	
Hitchin.....	— — Wayne.	
Hoddesdon.....	— — Knight.	
Redhill.....	— — Adams.	
Sawbridgeworth.....	H. Tyler.	
Stevenage.....	.....	Unsettled, being newly erected.
St. Albans.....	— — Harris.	
Ware Old Meeting.....	— — Edwards.	
New Meeting.....	— — Lockyer.	
Watkyn.....	— — Thompson.	
Wymondley.....	— — Thomas Morell.	

HUNTINGDONSHIRE.

This small County is 26 miles long and 23 broad. It has 1 Market Town, 107 Parishes, and 46,771 Inhabitants. It has a County Auxiliary to the *Bible Society*, which raised last year £400. It is joined with Bedfordshire in the *Sunday School Union*.

Its *Auxiliary Missionary Society* remitted last year £60.

There are no *Socinian* or *Roman Catholic* Congregations in this County.

The *Wesleyan Methodists* have two Circuits, employing 4 Preachers, including 680 Members, in the proportion of 1 to 71 of the population of the County.

The following Churches are not, strictly speaking, Baptist or Independent, as they act on the catholic principle that the baptismal controversy ought never to have divided Christians. Here, therefore,

“The dipp’d and sprinkled live in peace.”

And when a Church is without a Pastor, they choose the most suitable Candidate, irrespective of his particular opinion on this subject.

The particular opinion of the several Pastors is given in the Remarks.

Place.	Pastor.	Remarks.
HUNTINGDON	Rev. — Wright	Is a Baptist. A New Interest, 1826.
Kimbolton	— — Hemming	Baptist.
St. Ives	— — Holland ..	Independent.
St. Neot's		Vacant by the removal of Mr. Halley to Highbury College. Generally an Independent.
Ramsay	— — Jarvis	Baptist.
Yaxley	— — Chapple	Independent.
Spaldwick	— — Manning	Baptist.
Catworth		Vacant.
Blunfisham	— — Green	Baptist.

KENT,

Is about 63 miles long, and nearly 40 broad. It contains 2 Cities, 28 Market Towns, 403 Parishes, and 426,016 Inhabitants.

It has 8 Auxiliaries to the *Bible Society*, which, with their Teachers and Associations, raised for its object £2,331.

There are 7 *Sunday School Unions*, which report the following numbers:—162 Schools, 1352 Teachers, and 15,421 Scholars.

The *Unitarians* are in possession of eight Chapels of orthodox foundation in this County.

The *Roman Catholics* have 10 Places of Worship in the County.

The *Wesleyan Methodists* have 13 Circuits, which employ 27 Preachers, and which include 6,505 Members, or 1 in 64 of the County Population.

There are several considerable Congregations in the *Connexion of the late Countess of Huntingdon*, and some that may be called *Calvinistic Methodist*.

There are several *Baptist Congregations* in this County, particularly of the *general denomination*; but we have no means of ascertaining their number.

The *County Auxiliary Missionary Society* contributed last year £650.

The *Congregational School* for the gratuitous Education of poor Ministers' Sons of the Independent Denomination is at *Lewisham*, in this County, under the tuition of the Rev. T. Hope, and which merits the support of the whole Denomination. W. A. Hankey, Esq. is Treasurer, and the Right Hon. the Lord Mayor Secretary.

There is an *Association of the Independent Ministers*, of which the Rev. S. Gurteen, of Canterbury, is Secretary.

Place.	Pastor.	Remarks.
CANTERBURY	Rev. S. Gurteen.	
Ramsgate	— G. Townsend.	
Deal	— J. Vincent.	
Herne-Bay	— W. C. Loveless.	
Wingham	— S. Toomer.	
Whitstable	— John Davies.	
Sandwich	— M. Anderson.	
Chatham	— Jos. Slatterie.	
Strood	— Thomas Drew.	
Lenham	— Crambrook.	
Sutton Valence	— J. F. West.	
Maidstone	— E. Jinkings.	
Gravesend	— W. Kent.	
Tonbridge		
Tenterden	— Jos. Exall.	
Cranbrook	— W. Skinner.	
Staplehurst	— W. Kemp.	
Up-Street	— Andrews.	
Marden	— Comford.	
Milton-next-Sittingborne	— J. Dean.	
Sheerness	— James Prankard.	
Minster, Isle of Sheppy	Ditto.	

Place.	Pastor.	Remarks.
Queenborough .....	.....	Destitute.
Folkestone .....	.....	Ditto.
Hythe	Rev. — Marsh.	.....
Lydd	— Thomas Ladson.	.....
Dartford .....	.....	Destitute.
Greenhithe	— — Chaffey.	.....
Eltham	— — Wightman.	.....
Woolwich	— J. Bickerdike.	.....
Ditto	— T. James.	.....
Greenwich	— W. Chapman.	A Member of the London Congregational Board.
Ditto	— H. B. Jeala.	Ditto.
Deptford	— J. T. Barker.	Ditto.
Lewisham	— T. Timpson.	Ditto.
Bromley .....	.....	Ditto.
Orpington	— J. Cartwright.	.....
Penshurst .....	.....	.....
Westerham .....	.....	.....

LANCASHIRE,

Is 74 miles long, and of a variable width, from 15 to 44 miles; it has 27 Market Towns, 62 Parishes, and 1,052,859 Inhabitants.

It has 15 *Auxiliary Bible Societies* which last year contributed £4154.

There are 12 *Sunday School Unions*, which are estimated to include 180 Schools, 3039 Teachers, and 72,224 Scholars.

The *Socinians* have 39 Congregations, 32 of which were of orthodox foundation.

There are 82 *Roman Catholic* places, which employ 88 Priests. In this County is situated Stonyhurst College, the most celebrated and formidable Roman Catholic establishment in England.

The *Wesleyan Methodists* have 22 Circuits, which employ 63 Preachers, and include 20,776 Members, which is equal to 1 in 50 of the County Population.

There are two *Auxiliaries* to the *Missionary Society* in Lancashire, the *East Lancashire* Auxiliary contributed last year £1665., and the *West Lancashire*, £787., Total £2452.

The *Blackburn Independent Academy* for the Education of Pious Young Men for the Dissenting Ministry, is under the presidency of the Rev. G. Payne, M.A., and contributes to strengthen the interest of our northern churches.

The *Lancashire Union of Congregational Churches*, of which the Rev. Dr. Raffles is Secretary, meets annually in April, and is one of the most effective in the kingdom.

Place.	Pastor.	Remarks.
Ashton-under-Line	Rev. J. Sutcliffe.	.....
Balderston .....	.....	.....
Belthorn	— C. Miller.	.....
Blackburn, Chapel Street	— L. Forster.	.....
Mount Street .....	.....	Vacant from Resignation.
Blackpool .....	.....	Recently built.
Bolton, Duke's Alley .....	.....	Vacant from Removal.
Mawdsley Street	— W. Jones.	.....
Brotherton	— W. Bowen.	.....
Bartley	— T. Greenall.	.....
Bury	— R. Aspinell.	.....
}	— J. Kennedy.	.....
Chorley	— J. Deakin.	.....
Clitheroe	— J. Wadsworth.	.....
Colne	— J. Calvert.	.....
Darwin	— R. Fletcher.	.....
}	— R. Littler.	.....
Edgworth-Moor	— J. Winder.	.....
Elswick	— D. Edwards.	.....
Hall-fold	— W. Gibson.	.....
Halshaw-Moor	— J. Dyson.	.....
Haslingden	— P. Ramsay.	.....
Heaton-Norris	— H. K. Pagsley.	.....
Heywood	— — Ramsay	An Itinerant.
Hilton-Lane	— D. Atkin.	.....
Hindley	— W. Turner.	.....
Horwick	— J. Crosby.	.....
}	— R. Harris.	.....
Inglewhite .....	.....	Recently built.
Kirham	— R. M. Griffiths.	.....
LANCASTER	— S. Bell.	.....
Leigh	— J. Williams.	.....
LIVERPOOL, Bethesda .....	.....	Vacant from Death.
George's Street	— T. Raffles, L.L.D.	.....
Newington .....	.....	Vacant from Removal.
Russell Square	— J. Widdows.	.....
MANCHESTER, Cannon St.	— J. Brise	Welsh.
Grosvenor St.	— J. Whitridge.	.....
Hulme	— W. Roby.	.....
Mosley St.	— J. Smith.	Vacant from Resignation.

Place.	Pastor.	Remarks.
MANCHESTER, New Windsor	Rev. J. Priddie.	
Parliament St.	— J. Griffiths	Welsh.
Rusholme Rd.	—	Recently built.
Salford	— J. A. Coombs.	
North Meols	— W. Alexander.	
Oldham	— H. Birch.	
Orrell	— J. Holgate.	
Patricroft	— D. H. Creighton.	
Pendlebury	— J. Penkethman.	
Prescott	—	Vacant from Removal.
Preston, Cannon Street.	— D. T. Carnison.	
Grimshaw Street.	— R. Slate.	
Poulton	— W. Medcalf.	
Rainford	— J. Toothill.	
Rochdale	— J. Ely.	
Smallbridge and Calderbrook..	— — Rhodes.	
Southport	— G. Greatbatch.	
Stand	—	Vacant from Removal.
Tockshole	— J. Speakman.	
Ulverston	— — Davies.	
Walmesley	— J. Gill.	
Warrington, Salem	— W. Crockford.	
Stepney	— — Martin.	
Wharton	— J. Hemsley.	
Wigan	— A. Stiel.	
Ditto	— W. Marshall.	

LEICESTERSHIRE,

Is about 45 miles long, by 30 wide, it has 12 Market Towns, 196 Parishes, and a population of 174,571 Inhabitants.

It has a County Auxiliary to the *Bible Society*, which, with its 19 Branches, contributed toward the object last year £1881.

It has two *Sunday School Unions*, which report 23 Schools, 989 Teachers, and 6166 Scholars, as connected with them.

Four *Socinian Congregations*, which were originally orthodox, exist in this County.

There are seven *Roman Catholic* stations within its bounds.

The *Wesleyan Methodists* have 6 Circuits in this County, which include 4330 Members, which is as 1 to 40 of its Population.

The *Home Missionary Society* has 1 Station, connected with 4 Villages.

Leicester is united with Nottingham and Derby in an *Auxiliary Missionary Society*.

There is a County Association, of which the Rev. E. Webb is Secretary, to which all the churches and ministers belong.

Five of the following churches are of recent formation.

Place.	Pastor.	Remarks.
LEICESTER, Bond Street	Rev. Edward Webb.	Secretary to the Association.
Gallowtree Gate	— Thomas Mitchell.	
Market Harborough	— T. Gear.	
Harborough	— J. Bedford and J. Cooke.	
Letterworth	— Thomas Williams	
Kibworth	— Edward Chater.	
Hinkley	— James Buckham	
Earl Shilton	— James Birkley.	
Ashby-de-la-Zouch	— William Tait.	
Bardon	— James Abel.	
Donnington	— George Hunter.	
Wigston, Great	— William Ayre.	
Uilesthorpe	— — Roberts.	
Melton Mowbray	— George Swann.	
Market Bosworth		

LINCOLNSHIRE.

This County is 77 miles long, and about 48 broad, it has 1 City, 31 Market Towns, 630 Parishes, and 283,058 Inhabitants. It has 6 *Auxiliary Bible Societies*, which, with 8 Branches, contributed last year £1380.

There are 4 *Sunday School Unions*, which include 75 Schools, 901 Teachers, and 5502 Children.

Three *Socinian Congregations* are formed in this County, two of which were originally orthodox.

The *Roman Catholics* have 11 Stations in the County.

The *Wesleyan Methodists* have 16 Circuits here, which employ 36 Preachers, and include 11,640 Members, being as 1 in 24.

The *Home Missionary Society* has 1 Station, connected with 6 Villages.

The Congregational Churches support the *London Missionary Society*, but there exists no County Auxiliary.

710 *List of Congregational Churches and Ministers* [Supplement,

The Churches in the southern part of the County are united with those in the Isle of Ely, of which Association the Rev. W. Holmes, of Wisbeach, is Secretary.

The following List includes all the Congregational Churches, except three or four small hyper-Calvinistic places.

Place.	Pastor.	Remarks.
Alford.....	Rev. J. Boalston.....	The Church is Independent—the Minister is of Lady Huntingdon's Connexion.
Barton.....	— T. Winterbottom.....	
Boston.....	— Thomas Haynes.....	
Brigg.....	— Edward Gatlley.....	
Calster.....	— Thomas Wild.....	Has been long without a Minister.
Gainsborough.....	— James Mountford.....	
Grimsby.....	— Thomas Wallace.....	
Grantham.....	— John Pain.....	
Horncastle.....	— Benjamin Byron.....	
LINCOLN.....	— George Gladstone ..	In the same circumstances as Alford.
(Zion Chapel)	— Henry Bunn.....	
Long Sutton.....	— Richard Soper.....	
Louth.....	— Home Missionary Society.	
Market Deeping.....	— John Anderson.....	
Market Rasen.....	— John Robinson.....	
Pinchbeck.....	— T. T. Coates.....	In the same circumstances as Alford.
Sleaford.....	— Matthew Jeula.....	
Spalding.....	— George Wright.....	
Stamford.....		

MIDDLESEX,

Is the principal County of the Kingdom in point of wealth, population, trade, and importance. It is of a very irregular shape, being about 25 miles long, and 14 broad.

As the METROPOLIS of the Empire occupies an important part of this County, and also stretches itself into the adjacent County of Surrey, it will be most convenient to record those facts which relate to it, and then give an account of the rural parts of this County.

THE CITIES OF LONDON AND WESTMINSTER, WITH THE BOROUGH OF SOUTHWARK.

are in figure very irregular, the new buildings stretching out at the will of every speculator. They approach to an oblong form, being about 7 miles long, and in breadth, in the narrowest part, about 2 miles, and in the broadest about 4. The population of the Metropolis amounts to the appalling number of *one million two hundred and twenty-five thousand six hundred and ninety-four!* This vast City, long the seat of all those religious and benevolent Institutions which originate in compassion for the natural and spiritual miseries of the world, has itself been too long neglected by its religious inhabitants; and it is an affecting fact, *that all the means of christian instruction now employed, by all parties, fall much below its actual necessities.*

It has 13 Auxiliaries to *The British and Foreign Bible Society*, which attend to the local wants of the Metropolis.

These, last year, paid £2,731. for copies of the Scriptures circulated within its bounds, and £1,689. for the foreign objects of the Society; making a total of £4,420.

It has four Sunday School Unions, which report 413 Schools, 5,533 Teachers, and 60,831 Scholars.

It is difficult to ascertain the exact amount of *Parochial and other Episcopal Places of Worship* in the Metropolis. They were computed at 146; but, by the recent erections, with Licensured Episcopal Chapels, the number must approach to near 200, in 50 of which, it is said, evangelical sentiments are inculcated.

The *Roman Catholics* have 14 Chapels in different parts of the Metropolis.

The *Unitarians* of London have 6 Chapels, and it is their rare merit that most of them were built with funds raised for that purpose.

The *Wesleyan Methodists* have three Circuits, and more than 30 Chapels of various sizes, which employ upwards of 20 Preachers, and include 7559 Members.

The *Baptist Denomination*, including a considerable diversity of theological opinion, have in London and its environs more than 50 Congregations.

The *Calvinistic Methodists* (including, under that general term, the connexions of the late Countess of Huntingdon, of Mr. Whitefield, and other partial conformists), have 26 Chapels in London and the suburbs, many of which are very spacious.

Amongst the latter body, and the Independents in London, the *Missionary Society* has 62 Auxiliary Societies, which produced last year £4936.

The *Independents* have two Collegiate establishments in this County—*Homerton College*, under the tuition of the Rev. J. P. Smith, D.D., and the Rev. W. Walford, who instruct 20 Students, and *Highbury College*, Islington, under the instruction of the Rev. W. Harris, LL.D., Rev. H. F. Burder, M.A., and the Rev. Robert Halley, who educate 40 Students.

The *Hackney Academy*, under the tuition of the Rev. George Collison, is principally supported by the *Calceinistic Methodist Connexion*, but it has furnished several Congregational Churches with valuable Pastors.

The *Baptists* have a similar establishment, the *Stepney Academy*, but the President, Dr. Newman, having resigned, its affairs are at present involved in difficulties.

The *Orthodox Dissenters* are united in an important freehold establishment in this County, the *Mill Hill Grammar School*, for the education of the sons of the more wealthy members of their body, and which accommodates 120 Scholars.

The *Body of Dissenting Ministers* of London and Westminster, meeting at Dr. Williams's Library, Red Cross Street, and recognized by the Government as the organ of the whole Dissenting community, is constituted by the accredited Members of the Presbyterian, Congregational, and Baptist Boards.

The *Congregational Board*, which holds its Meetings monthly at the Bank Coffee-house, includes the great body of Independent Ministers within the range of the Three-penny Post District, of which the Rev. T. Harper, of Walworth, is Secretary. As there are Ministers, Members of that Board, who do not hold the Pastoral Office, we shall give a complete List of its Members, though the names of most have previously appeared in connexion with their respective charges.

Those distinguished in the following List by the letter B. are Members of the Congregational Board.

Recently two Societies have been formed, with a desire to promote Religion in London, the first, which is not limited to the Congregational Body, though at present mainly supported by it, is the *London Christian Instruction Society*, whose object it is to promote evangelical knowledge amongst the Inhabitants of the Metropolis, by those varied means which Christian activity and benevolence may suggest. The other is the *London Congregational Union*, for promoting the same object, in connection with the order and discipline of the Congregational Body.

Place.	Pastor.	Remarks.
Aldermanbury Postern	Rev. J. Dean, B.	
Artillery Street Meeting	G. Moase, B.	
Barbican Chapel	S. Curwen, B.	
Bethnal Green Meeting	J. Kello, B.	
Brompton Trevor Chapel	J. Morrison, B.	
Broad Street, New	J. P. Dobson, B.	
Buckingham Chapel, Pimlico ..	E. A. Dunn, B.	
Bury Street Chapel	H. Heap.	
Cannon Str. Road, St. Geo. East	A. Reed, B.	
Chapel Street, Soho	T. Stollery, B.	
Cooke's Grounds, Chelsea	J. Bunce.	
Claremont Chapel, Pentonville	J. Blackburn, B.	
Golyer's Rents, Borough	Is. Knight, B.	
Graven Chapel, Marlborough Str.	.....	This spacious Chapel, erected by T. Wilson, Esq. is not yet settled with a Pastor.
Fetter Lane Chapel	G. Burder, B.	
Gibraltar Chapel, Bethnal Green	P. Mummary	This Church removed from Founders' Hall.
Hare Court, Aldersgate	— Palmer	Not yet settled.
Holloway Chapel	R. Bowden, B.	
Hope Str. Chapel, Spitalfields.	.....
Horselydown Meeting	J. Boddington, B.	
Ditto Parish Street	W. Deering, B.	This is a new Church.
Hoxton Chapel .....	.....
Jamaica Row	G. Rose, B.	
Jewin Street	T. Wood, B.	
Jerry Street, Aldgate	E. Manring.	
Islington, Lower Street	J. Yockney, B.	
Kentish Town	J. Hasloch, B.	
Kensington	R. Vaughan, B.	
Lambeth, Verulam Chapel	G. King.	
London Road Meeting	T. Harper, B.	
Mile End, Brunswick Chapel ..	G. Evans, B.	
Mill Wall, Lime House	J. Denton.	
New Court	R. Winter, D.D., B.	
Old Gravel Lane .....	.....	Vacant by Death of Mr. Hooper.
Paddington Chapel	J. Stratton, B.	
Paragon Chapel, Bermondsey ..	E. Mitchell.	
Pavement, Moorfields	W. Wall, B.	
Pell Street Meeting	T. Russell, M. A., B.	
Poultry Chapel	J. Clayton, Jun. M. A., B.	
Ratcliffe, Ebenezer	C. Hyatt, B.	
Rose Lane	T. Williams, B.	
Queen Street	J. Vautin, B.	
Robert Street, Grovenor Square	.....	A new Interest.
Shakespeare's Walk	— Wilson.	
Shepherd's Market	J. Forsalith, B.	
Stepney Meeting	J. Fletcher, M. A., B.	
Tonbridge Chapel	B. Rayson, B.	
Union Street, Borough	J. Arundel, B.	
Weigh House	E. Parsons, Jun. B.	
White Row, Spitalfields .....	.....	Vacant by Resignation.

THE SUBURBAN PARTS OF MIDDLESEX,

Have 6 *Auxiliary Bible Societies*, which, with their Branches, &c. produced last year £1337.

The District *Sunday School Unions* of London include most of the Sabbath Schools of the County.

There are 4 *Unitarian* places of worship in these parts of the County, 3 of which are of orthodox foundation.

The *Roman Catholics* have 4 places in the Villages of this County near London.

The *Wesleyan Methodists* have one Circuit, (*Hammersmith*), which employs 2 Preachers, and includes 476 Members.

We included the suburban *Baptist Churches* in our estimate of London.

The following List may be found defective, as a greater difficulty exists in obtaining an accurate return of the Metropolitan County than any other.

Place.	Pastor.	Remarks.
Brentford, Old.		
New Chapel.		
Camden Town.....	Rev. J. J. Richards.	
Clapton	— H. Evison.	
Edmonton	— W. Williams, B.	
Enfield	— W. Thomas, B.	
Baker Street	— W. Brown.	
Finchley		Itinerant Station.
Hackney	— H. F. Burder, M.A., B.	
Well Street	— Thomas Hughes, B.	
Gloucester Chapel	— B. Isaacs.	
Homerton	— J. P. Smith, D.D., B.	
Hampstead		Sold to the Wesleyan Methodists!
Hammersmith	— D. Washbourn, B.	
Ebenezer Chapel	— J. Day.	
Hayes		Itinerant Chapel.
Hounslow Old Meeting.		
New Chapel.		
Kingsland Chapel	— J. Campbell, B.	
Maberley Chapel....	— R. Philip, B.	
Road Chapel.....	— R. Brazier.	
Newington (Stoke).....	— W. Harris, LL.D., B.	
Poplar, Union Chapel.....		Vacant.
Ponders End.....	— G. Clarke.	
Staines	— R. Porter.	
Stanmore		
Southgate	— W. Lloyd, B.	
Tottenham	— J. S. Brooksbank, B.	
Twickenham.		
Stantonwell.		
Tottenham	— J. Davies, B.	
Uxbridge		Vacant by the Removal of Rev. G. Redford to Worcester.
Walham Green.		
Winchmore Hill	— G. Pawling, B.	

A LIST OF THE MEMBERS OF THE CONGREGATIONAL BOARD,
WITH THE DATES OF THEIR ADMISSION.

Rev.	Rev.	Rev.
1771. John Kello.	1814. John Hasloch.	1821. Wm. Harris, LL.D.
1797. John Clayton.	William Walford.	Henry B. Jenla.
1784. John Humphreys.	John Morrison.	1822. Joseph Brooksbank.
1786. John T. Barker.	1816. John Yockney.	John Blackburn.
1792. James Knight.	Charles Hyatt.	Joseph Fletcher, M.A.
1794. John Goode.	1817. John Harris.	Henry Pawling.
John Knight.	John Bodington.	William Henry.
William Wall.	Jacob Snelgar.	1824. Spedding Curwen.
1801. John P. Smith, D. D.	Thomas James.	William Orme.
1802. J. Clayton, Jun. M. A.	George Evans.	1825. Robert Vaughan.
W. B. Collyer, D. D.	William Williams.	A. Stewart.
1803. George Burder.	Andrew Reed.	James Deane.
1804. Thomas Williams.	John Emblem.	George Moase.
1805. George Clayton.	1818. James Vautin.	1826. John Campbell.
1806. Robert Winter, D. D.	1819. Benjamin Rayson.	Edward Parsons, Jun.
1807. Edward A. Dunn.	James Stratton.	Robert Halley.
Thomas Russell, M.A.	1820. Ingram Cobbin, M. A.	William Deering.
1810. Thomas Harper.	John Forsaith.	Jos. Pennel Dobson.
1811. Henry F. Burder, M.A.	George Collision.	Thomas Hughes.
1813. Daniel Washbourn.	Joseph Berry.	George Rose.
Thomas Wood.	John Arandel.	Thomas Timpson.
William Thomas.	Edward H. May.	J. E. Richards.
William Chapman.	Stephen Mummary.	Robert Philip.
1814. Richard Bowden.	1821. William Lloyd.	Eben. Henderson, D.D.

MONMOUTHSHIRE,

Is 24 miles long, and 20 broad. It has 1 Borough, 6 Market Towns, and 127 Parishes, inhabited by 71,833 Persons.

It has 3 Auxiliary Bible Societies, which contributed £137. last year.

There is no Sunday School Union reported from this County.

The Roman Catholics have 6 Stations here.

We are not aware of the existence of any Unitarian Congregations in this County.

The Wesleyan Methodists have three Circuits, which employ 7 Preachers, and 1,050 Members.

As no list has been sent us from this County, our readers must accept the following as the best we can secure at this distance.

Place.	Pastor.	Remarks.
Abergavenny	Rev. — James.	
Lauripley	— T. Rees.	
Monmouth	— T. Loader.	
Newport .		
Pontpool.		

NORFOLK,

Contains 1 City, 4 Boroughs, 28 Market Towns, and 344,368 Inhabitants.

It has a County Auxiliary to the Bible Society, which contributed last year £1920.

There are 4 Sunday School Unions in the County, which include 104 Schools, 662 Teachers, and 8252 Scholars.

The Roman Catholics have 8 Stations in the County.

The Socinians have 6 Chapels, 4 of which were of orthodox foundation.

The Wesleyan Methodists have 9 Stations, and 5315 Members, which is as 1 in 64.

The Home Missionary Society have 2 Stations, which are connected with 19 adjacent villages, and 1600 hearers.

The Norfolk Association for the Spread of the Gospel in the County meets half-yearly. Rev. A. Creak, of Yarmouth, Secretary.

The County Association in Aid of Missions contributed last year to the Missionary Society £84.

Place.	Pastor.	Remarks.
Burnham	Rev. H. L. Adams.	
Denton	— Edward Hickman.	
Dereliam	— Richard Fairbrother.	
Elmham	— Wm. Sadd	Not settled as Pastor.
Fakenham	— William Gillson.	
Gnestwick and Briston	— Robert Drane.	
Harleston	— Thomas Fisher.	
Lynn	— John Tippetts.	
Mattishall	— T. W. Wilson	Home Missionary, not settled as Pastor.
NORWICH Old Meeting	— J. B. Innes.	
Ditto Princes Street	— John Alexander.	
North Walsham and Bradfield ..	— James Browne.	
Oulton	— T. C. Butteaux.	
Stratton	— James Elborough.	A new Interest, no settled Pastor.
Thetford	— John Tennant.	
Wells	— John Fisher	
Wortwell	—	Rev. H. E. Robinson has lately resigned.
Watton	— Obadiah Atkins.	
Wymondham	— Alexander Creak....	The Church at Yarmouth is considered the oldest in that part of the Kingdom, it united in 1643.
Yarmouth		

NORTHAMPTONSHIRE,

Is of an irregular form, being 65 miles long, and from 8 to 25 broad, it contains 1 City, and 11 Market Towns, 336 Parishes, 551 Villages, and 162,483 Inhabitants.

It has 1 County Auxiliary, with 11 Branches to the Bible Society, which last year contributed £1008. for that object.

It has only a small Sunday School Union, including 7 Schools, 191 Teachers, and 10,057 Children; but it may be presumed that every Dissenting Congregation in the County has a Sunday School connected with it.

The Roman Catholics have 2 Congregations in this County.

We do not know of a Socinian Congregation in the County.

The Wesleyan Methodists have 6 Circuits, which employ 12 Preachers, and include 2412 Members, which is as 1 to 67 of the County Population.

The Baptist Churches are numerous, but we have no means of reporting their numbers.

N. S. SUPP.

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There is amongst the Dissenters of this County "*A Provident Society for the Relief of Aged and Afflicted Ministers and their Families*," which claims the support of all the Churches.

The *Northampton Association of Ministers and Churches* meets annually, the Rev. B. L. Edwards, of Northampton, and the Rev. James Robertson, Wellingborough, Secretaries.

Place.	Pastor.	Vacant.	Remarks.
Ashley.....		Vacant.	
Brigstock.....	Rev. Robert Pickering.		
Byfield.....			
Crick.....	— John C. Bicknell.		
Greaton and Spratton.....	— John Whittenbury.	Vacant by the removal of Mr. Robertson to Wellingboro'.	
Daventry.....	— James Maycock.		
Everden.....	— Robert Cappell.		
Easton, Great.....	— Thomas Toller.....		
Kettering.....			
Kilsby.....		Vacant by the removal of Mr. Morgan.	
Long Buckby.....	— Daniel Griffiths.		
NORTHAMPTON, Castle Hill	— John Horsey.		
King's Head Lane	— B. Lloyd Edwards.		
Old, or Wold.....	— John Gravestock.		
Oundle.....	— John Chadwick.		
PETERBOROUGH.....	— John E. Isaac.		
Potters Pary.....	— James Slye.		
Rowell.....	— Walter Scott.		
Towcester.....	— Robert Hawkins.		
Welford.....	— Benjamin Hobson.		
Wellingborough, Cheese Lane..	— Robert Jacobb.		
West End....	— James Robertson.		
Salem Chapel	— John Reynolds.		
Weldon and Corby.....	— T. C. Sevier.		
Weeden-Beck and Floore.....	— John Philip.		
Woolerston.....	— James Pinkerton.		
Wilbarston.....	— John Hennell.		
Yardley Hastings.....	— John Colman.		
Yardley Gubin.....		Vacant by the removal of Mr. William Notcutt to Ipswich.	
Yelvertoft.....	— John Hoppus.	Home Missionary Station.	
	— John Barber.		

NORTHUMBERLAND.

Is about 65 miles in its greatest length, and 50 in its breadth; it has 460 Parishes, and 198,965 Inhabitants.

It has 4 Auxiliaries to the *Bible Society*, which contributed £812. last year.

There are 3 *Sunday School Unions*, which report 206 Schools, 2957 Teachers, and 20,265 Scholars.

The *Roman Catholics* have 20 places of worship in this County.

The *Unitarians* have 2 places, which were originally orthodox.

The *Wesleyan Methodists* have 5 Circuits, which employ 12 Preachers, and include 3035 Members, which is as 1 to 65 of the County Population.

There is a large body of *Presbyterians* of the National and Secession Churches of Scotland, in this County.

The *Independents* of this County are united with those of Durham, in the *Durham and Northumberland Association of Congregational Churches*.

We only know the following Congregational Churches.

Place.	Pastor.	Vacant.	Remarks.
Haydon Bridge.....		Vacant.	
Moraley.....	Rev. — Holgate.		
NEWCASTLE, Postern.....	— Davison.		
Westgate Street	— Gibbs.		
Ditto.....	— Turnbull.		
North Shields.....	— Stowell.		

NOTTINGHAMSHIRE,

Is 50 miles long, and 25 miles broad, it has 10 Market Towns, 168 Parishes, and 186,723 Inhabitants.

It has 4 Auxiliaries to the *Bible Society*, which contributed last year £784.

There are 5 *Sunday School Unions*, which report 174 Schools, 3592 Teachers, and 25,434 Scholars.

The *Unitarians* have only two places in the County, both of which are of orthodox foundation.

The *Roman Catholics* have 4 places of worship in this County.

The *Wesleyan Methodists* have 5 Circuits, which employ 11 Preachers, and include 4680 Members, or 1 in 40 of the County Population.

There are several small Congregations belonging to the *Independents*, where churches are not yet formed, and are therefore not enumerated in the following list, but which

deserve to be noticed, as *Workshop* principally supplied by students; *Hyson Green*, connected with the church at Castle Gate, Nottingham, and regularly served by Mr. Burton, a member of that Society; and *Mansfield Woodhouse*, visited every Sabbath evening by Rev. R. Weaver, of Mansfield. There is no Association in this County, but for Missionary purposes, in which it is joined with Leicester and Derbyshire.

Place.	Pastor.	Remarks.
Keyworth	Rev. John Smith.	
Mansfield	— Robert Weaver.	
Moorgreen	— Joshua Shaw.	
Newark	— Charles Williams.	
NOTTINGHAM, Castle Gate..	— R. Allott.	
	— Jos. Gilbert.	
	— Richard Cecil.	
	— J. Jacks.	
	— Charles Jones	Not yet ordained.
Retford East	—	Rev. J. Boden, Jun. resigned.
Sutton in Ashfield	— Thomas Roome.	

OXFORDSHIRE,

Is in length 45 miles, and in breadth 26. It contains 1 City and University, and 12 Market Towns, 207 Parishes, and 136,971 Inhabitants.

This County has 3 Auxiliary Bible Societies with several Branches, which last year contributed £1082.

The Sunday School Union includes 76 Schools, 467 Teachers, and 4556 Scholars.

The Unitarians have 1 Chapel in this County, of orthodox foundation.

The Roman Catholics have 8 Places of Worship in this County.

The Wesleyan Methodists have 4 Circuits, and 1880 Members, which is as 1 to 71 of the County Population.

The Baptists have several ancient and respectable Churches in this County, but we have no accurate statement.

The Home Missionary Society make Banbury the centre of a sphere of labour in this County, which includes 5 Villages, 800 Hearers, and 140 Children in Sabbath Schools.

We regret that we have not been favoured with any return from this County. We presume there are several Independent Congregations omitted in this scanty list.

Place.	Pastor.	Remarks.
Banbury .....	.....	Vacant by the resignation of the Rev. T. Searle.
Bicester	Rev. R. Fletcher.	
Blenley-on-Thames	— Bolton.	
Peppard	— T. Walker.	
Whitney	— N. Hellings.	

RUTLAND.

Is only 15 miles long, and 12 broad. It contains 2 Market Towns, 50 Parishes, and 81,487 Inhabitants.

It has an Auxiliary Bible Society, which contributed last year £267. It has no Sunday School Union, and is alike exempt from Unitarian and Roman Catholic Congregations. Even the Wesleyan Methodists have no Station within its bounds.

The Home Missionary Society has, however, a Station in the County Town, where their Preacher occupies a forsaken dissenting Meeting-house, with prospect of revival.

Place.	Pastor.	Remarks.
OAKHAM	Rev. J. Gray	Home Missionary, who labours in 7 Villages, besides the County Town, and has 2 Sunday Schools, and about 700 hearers.
Uppingham	— J. Green	There is an Auxiliary Missionary Society in this place, which contributed £63. last year.

There may be other Independent Churches, but we have received no returns.

SHROPSHIRE,

Or SALOP, is 40 miles in length, and 35 in breadth. It has 5 Boroughs, 8 Market Towns, 170 Parishes, and 262 Episcopal Churches. The Population, by the Census of 1821, was 206,153 souls.

It has 1 County Auxiliary to the Bible Society, with several Branches, and which contributed last year £1051. to the Parent Society.

Three Sunday School Unions report 37 Schools, 354 Teachers, and 3554 Scholars.

The Roman Catholics have 5 Places of Worship in Salop.

The Unitarians have 3, which were originally orthodox.

The Wesleyan Methodists have 5 Circuits, including 2633 Members, or as 1 to 78 of the County Population.

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The *Home Missionary Society* has 2 Stations, which include 11 Villages, where their Agents preach to about 900 Hearers.

There are several Independent Congregations in this County, which are omitted, as Churches are not yet formed.

The *Salop Association* holds its Meetings usually in the week following the first Sabbath in January, April, July, and October, of which the Rev. Thomas Weaver, of Shrewsbury, is Secretary.

Place.	Pastor.	Remarks.
Bishop's Castle.....	Rev. Evan Bebb.	
Bridgnorth.....	— Samuel Barber.	
Clive.....	— Richard Everall.	
Dorrington.....	— John J. Beynon.	
Lyth Hill.....		
Ellesmere.....	— Jeremiah A. Thomas.	
Hales Owen.....	— Evans.	
Ladlow.....	.....	Vacant. Former Pastor removed.
Market Drayton.....	— Owen Morris.....	Not Pastor.
Minsterley.....	— Thomas James.	
Newport.....	— David Lewis.	
Oswestry.....	— W. Waterfield.	Not Pastor.
Prees.....	— Nathaniel Minshall.	
SHREWSBURY.....	— Thomas Weaver.	
Wem.....	— Peter Edwards.	
Ditto.....	— Thomas W. Jenkyn.	
Whitchurch.....	— George B. Kidd.	
Whixall.....	— N. Minshall, of Prees.	Not Pastor.
Wistanswick.....		
Wollerton.....	— Daniel Davies.	

SOMERSETSHIRE,

Is 68 miles long, and 47 broad, it has 2 Cities, 5 Boroughs, 27 Market Towns, 482 Parishes, and 355,314 Inhabitants.

It has 6 Auxiliaries to the *Bible Society*, which last year contributed £1636.

There are 7 *Sunday School Unions* which report 144 Schools, 1427 Teachers, and 13,431 Scholars.

The *Socinians* have 7 places of worship of orthodox foundation in this County.

The *Roman Catholics* have 8 stations within its bounds.

The *Wesleyan Methodists* have 10 Circuits, which include 5735 Members, or as 1 in 64 to the County Population.

The *Baptist Churches* are numerous, and there is an increasing number of *Brianites*.

There are several chapels in the late *Countess of Huntingdon's Connection* also in this County.

The *Home Missionary Society* has 3 Stations, which include 23 Villages, 5 Schools, and 2000 hearers.

Place.	Pastor	Remarks.
Barton St. David.....	Rev William Reynolds.	
BATH.....	— Wm. Jay.	
Bridgewater.....	— J. Corp.	
Broadway.....	— T. Pyke.	
Bishop's Hall.....	— R. Winton.	
Bruton.....	— Skinner.	
Cadbury.....	— T. Colterie.....	Home Missionary.
Castle Cary.....	— Wm. Paull.	
Callington.....	— Cary.	
Chard.....	— J. Gunn.	
Frome, Zion Chapel.....	— A. Tidman.	
Ditto, Rook Lane.....	.....	Vacant.
Fulwood.....	— T. Golding.	
Glastonbury.....	— W. H. Lewis.	
Ilminster.....	— T. C. Hine.	
Kingsdon.....	— Moreton.....	Home Missionary.
Kingston.....	— J. Johnstone.....	Home Missionary.
Middle Lambrook.....	— J. Wells.	
Martock.....	— Eb. Smith.	
Milbourn Park.....	— W. Richards.	
Melverton.....	— Blair.	
Petherton (South).....	— D. Richards.	
Shepton Mallet.....		
Somerton.....	— Paltridge.	
Stowey.....	— W. B. Leech.	
Taunton.....	— S. R. Pittard.	
Wells.....	— Cave.	
Wellington.....	— T. Luke.	
Wincanton.....	— W. Lane.	
Wivelcomb.....	— J. H. Caffer.	
Winham.....	— Baban.	
Yeovil.....	— J. Back.	
	— Darnford.	
	— J. Jakes.	

STAFFORDSHIRE,

In length is about 60 miles, its greatest breadth 38. It contain 1 City and 19 Market Towns, 181 Parishes, and 341,040 Inhabitants.

It has 4 *Auxiliary Bible Societies*, which raised £1522.

It has 4 *Sunday School Unions*, which report 91 Schools, 1286 Teachers, and 21,729 Scholars.

The *Roman Catholics* have 20 Stations in this County, which employ 22 Priests.

The *Socinians* have 7 Places of Worship, which were originally orthodox.

The *Wesleyan Methodists* have 10 Circuits in the County, which include 9903 Members, which is as 1 in 35 of the Population.

The *Home Missionary Society* have 3 Stations, connected with 20 Villages of the County, in which their Agents have 4 Schools of nearly 200 Children, and about 1200 Hearers.

The *Independent Churches* in this County are joined with those of Warwickshire in an *Auxiliary Missionary Society*.

Place.	Pastor.	Remarks.
Alton and Tean.....	Rev. — Tallis.	
Armitage	— J. F. Whitridge.	
Brewood	— — Fernie.	
Broomstead	— — Brackstone.	
Burslem	— — Conder.	
Barton	— — Bromily.	
Cannock	— — Richards.	
Cheadle	— — Clark.	
Checkley	— — Bull.	
Eccleshall.....	— — Bull.	
Gornall	— — Heathcote.	
Hanley	— R. W. Newland.	
Hansworth	— — Hammond.	
Lane End	— — Brewis.	
Leek	— J. Morrow.	
Lichfield	— W. Salt.	
Newcastle	— T. Sleigh.	
Ragley	— — Rhead.	
Shelton	— — Jackson.	
STAFFORD	— — Chalmers.	
Stone	— — Hargreaves.	
Tutbury	— B. Brook.	
Uttoxeter	— J. Cooke.	
Walsal	— R. Allott.	
West Bromwich	— John Hudson.	
Ditto	— — Cooper.	
Wetley Rock		
Wolverhampton	— John Roaf.	
Ditto	— — Stewart.	

SUFFOLK,

Is of a crescent-like form, and its diameter from north to south is about 27 miles, and from east to west 48. It has 7 Boroughs, and 21 other Market Towns, there are 575 Parishes, and 270,542 Inhabitants.

There are two *Auxiliary Bible Societies* in this County, which, with their associations, contributed to that object £1817.

The *Sunday School Union* reports 75 Schools, 643 Teachers, and 5256 Children.

The *Roman Catholics* have 7 chapels in this County.

The *Unitarians* have 5, which were of orthodox foundation.

The *Wesleyan Methodists* have 5 Circuits, and 1725 Members, which is as 1 to every 151 in the County.

The *Suffolk Society for the Extension of Religious Knowledge* in the County, of which the Rev. C. Atkinson, of Ipswich, is Secretary, holds its annual meeting in April.

There is also a *Benevolent Society* for the support of Ministers incapable of preaching, and their Widows and Orphans, of which S. Ray, Esq. of Ipswich, is the Secretary.

The *Suffolk Society in Aid of Missions* is not Auxiliary to the London Missionary Society, but contributed to it last year £335. The Rev. J. H. Cox is the Secretary.

Place.	Pastor.	Remarks.
Beccles	Rev. J. Sloper.	
Boxford	— B. Moore.	
Bungay	— J. Blackie.	
BURY ST. EDMUNDS	— C. Dewhirst.	
Ditto	Various.	
Clare .....	.....	Vacant by the Resignation of Rev. T. Heward.
Cratfield	— G. Corney.	
Debenham	— G. Pearce.	
East Bergholt	— T. Mascutt.	
Framlingham	— J. G. Miall.	
Gorleston	Various.	

Place.	Pastor.	Remarks.
Hadleigh	Rev. J. H. Cox.	
Halesworth	— J. Dennant.	
Haverhill	— A. C. Simpson.	
IPSWICH, Tacket Street.....	— C. Atkinson.	
	— W. Notcutt.	
Dairy Lane.....	Various.	
Lavenham	— Robert Ainslie	Not ordained.
Long Melford	— D. Ford.	
Lowestoft	— G. Crisp.	
Needham Market.....	— A. Bromiley.	
Nayland.....	— E. Smith.	
Rendham and Saxmundham..	— Thomas W. Haward.	
Somersham	Various.	
Southwold	— Robert Longley.	
Stowmarket	— W. Ward.	
Sudbury.....	— J. M. Ray.....	} Co-pastors.
	— W. Wallis.....	
Walpole.....	— J. W. Mayhew.	
Wattisfield.....	— Wm. Garthwaite.	
Wickhambrook	— S. Johnson.	
Wickham Market	Various.	
Woodbridge	— J. Pinchbeck.	
Wrentham.....	— A. Ritchie.	

SURREY,

Is 37 miles long, and 27 broad ; it has 14 Boroughs, and other Market Towns, 140 Parishes, and 398,659 Inhabitants.

It has 4 Auxiliary Bible Societies, which contributed last year £1489.

The Sabbath School operations of this County, are generally included in the report of the South London Sunday School Union.

There is 1 Unitarian Chapel in this County, built by themselves.

The Roman Catholics have 5 Congregations.

The Wesleyan Methodists have 1 Circuit, (the Lambeth,) which employs 4 preachers, and includes 2000 members.

There are several large and respectable Congregations of Calvinistic Methodists, and other partial Conformists in this County. These are united with the Independents in *The Surrey Mission for the Spread of the Gospel in the County*, and which, we believe, has been very successful.

There is a *Surrey Auxiliary* to the Missionary Society, but it is not very productive, as the contributions of most congregations are at once paid in to the Parent Society.

Place.	Pastor.	Remarks.
Brixton, Acre Lane .....	.....	Vacant.
Camberwell	Rev. W. Orme.....	A Member of the London Cong. Board.
Clapham Meeting	— G. Brown.	
Croydon.....	— E. H. May	A Member of the Board.
Dorking	— R. Dawson.	
Epsom .....	.....	Vacant ; supplied from Highbury College.
Farnham	— J. Johnson.	
GUILDFORD.....	— J. Percy.	
Ham	— J. France, M. A.	
Kingston	— J. Knight.	
Mitcham	— Vary.	
Mortlake	— Blackburn.	
Norwood	— J. Richards.	
Peckham	— W. B. Collyer, D.D.	
	LL.D.....	Dr. C. is a Member of the Congregational Board, but he publishes the Church as Presbyterian.
Reigate.....	.....	Itinerant Station.
Streatham.....	.....
Thames Ditton.....	— J. Churchill.	
Tooting	— W. Henry	A Member of the Congregational Board.
Walworth	— G. Clayton	Ditto.
Wandsworth.....	— J. E. Richards	Ditto.

There may be several omissions, as we received no return from this County.

SUSSEX,

Is 76 miles long, and about 20 broad, it includes 1 City, 16 Boroughs, and Market Towns, 342 Parishes, and 233,019 Inhabitants. It has 3 Auxiliary Bible Societies, which, with their Associations, contributed last year £1201.

The 4 Sunday School Unions of this County report 144 Schools, 1427 Teachers, and 13,431 Scholars.

The Unitarians (Pædo and Anti-Pædo Baptists) have 7 Chapels, three of which they appear to have built at their own cost.

The Roman Catholics have 7 stations in this County.

The *Wesleyan Methodists* have 4 Circuits, which include 1100, which is as 1 in 211 to the Population of the County.

There are also 6 *Baptist Churches*, and 3 Congregations in the connection of the late Countess of Huntingdon. The *Home Missionary Society* has 3 Stations, the centre of an itinerancy in 9 villages, which afford instruction to about 600 hearers.

"*Congregational Society of the County of Sussex*," meets half-yearly in April and September, at convenient places. The Rev. J. Edwards, of Brighton, Secretary.

It is computed that not more than 33,000 Inhabitants of this County receive the benefit of true Evangelical Instruction.

Place.	Pastor.	Remarks.
Alfriston.....	Rev. G. Betts.	
Arundel.....	— W. Bannister.	
Bognor.....	Various.	
Billinghurst.....	— Thompson.	
Hayes.....	— J. R. Goulty.	
Brighton.....	— J. Edwards.	
Ditto.....	— G. Faithfull.	
Ditto.....	— Lambert.	
Ditto.....	Various.	
Bosham.....	— Dennis.	
Barwash.....	— Smith.	
Crawley.....	— Lefevre.	
Cuckfield.....	— Davis.	
Ditchling.....	— Jones.	
Hastings.....	— Press.	
Harting.....	— Harms.	
Heathfield.....	— Chapman.	
Horsham.....	.....	The Pastor lately resigned.
Hurstmonceux.....	— Davies.	
Lewes.....	— M. Drury.....	Home Missionary Station.
Lindfield.....	— Noble.	
Ardingly.....	— Drury.	
Newhaven.....	— Young.	
Seaford.....	— J. Chapman.....	Home Missionary Station.
Rye.....	Various.	
Shoreham.....	— L. Winchester	
Watersfield.....	Various.	
Petworth.....	— L. Winchester	
Wisborough Green.....	Various.	
Winchelsea.....	Various.	
Wivelsfield.....	Various.	
Worthing.....	Various.	
Yokelhurst.....	Various.	

WARWICKSHIRE,

Is about 50 miles in breadth, and 35 in length, it has 1 City and 12 Market Towns, 209 Parishes, and 274,392 Inhabitants.

It has 5 *Auxiliary Bible Societies*, which contributed last year £1402.

There are 4 *Sunday School Unions*, which report 90 Schools, 1421 Teachers, and 12,371 Scholars.

The *Roman Catholics* have 12 stations in this County.

The *Socinians* have 8 chapels, 3 of which they built.

The *Wesleyan Methodists* have 2 circuits, which include 1935 members, which is in the proportion of 1 to 130.

The *Home Missionary Society* has 2 stations, connected with 6 villages, and there are 9 villages supplied by Itinerants, approved by the neighbouring churches.

The *Warwickshire, Stafford, and Worcester Auxiliary Missionary Society*, contributed £1932. last year to the Parent Institution.

The *Coventry District Association* meets annually in that City, in August. Rev. R. M. Miller, of Atherstone, is Secretary.

The progress of *Congregational Principles* in this County, within the last 20 years, has been most encouraging, yet it is to be deplored that there are many populous towns and villages in this County destitute,

Place.	Pastor.	Remarks.
Atherstone.....	Rev. R. M. Miller.	
Baddesley, Endor.....	Various.	
Bedworth.....	— Thomas Dix.	
BIRMINGHAM, Carr's Lane ..	— J. A. James.	
Ditto Ebenezer Steel House Lane ..	— Timothy East.	
Ditto Livery Street.....	— J. Eagleton.	
Ditto Mount Zion Chapel, Har- per's Hill.....	— J. Greig, M. A.	
Bond End Meeting, Nuneaton..	— John Woods.	
Balkington.....	— Joseph Sheffield.	
COVENTRY, West Orchard...	— J. Jerard.	
Ditto Vicar Lane.....	— J. Sibree.	
Ditto Lancasterian School	— N. Rowton.	

Place.	Pastor.	Remarks.
Chapel End, Ansley.....	Rev. John Dagley.	
Church Over.....	Various.	
Foleshill	— D. A. Jones.	
Kineton	Various.	
Lapworth	Various.	
Long Compton	— J. West.	
Old Meeting, Nuneaton.....	— S. R. Hartnell.	
Stretton-under-Posse.....	— — Giles.....	Not ordained.
Solihull	— W. Hood	Home Missionary.
Stratford-on-Avon	— Hellmore.	
Tamworth	Various.	
WARWICK, Brook Street	— T. W. Percy.	

WESTMORELAND,

Is about 40 miles by 32, it contains 8 Market Towns, 32 Parishes, and 51,359 Inhabitants.

It has 1 Auxiliary Bible Society, which raised for Bibles last year £68.

The Sunday School Union has 10 Schools, 50 Teachers, and 500 Scholars.

The Socinians have 1 Chapel, which was founded by the orthodox. The Roman Catholics have also 1 station.

The Wesleyan Methodists have 1 Circuit, which employs 2 Preachers, and includes 430 Members.

Place.	Pastor.	Remarks.
Appleby.....		
Brough		Supplied by Mr. Copper.
Burton.....		
Kendal	Rev. D. Jones.	
Kirby Lonsdale	— S. Healey.	
Kirby Stephen.....	— Copper.	
Miln Thorpe	— G. Hale.	
Ravenstonedale	— J. Bonner.	
Temple Sowerby.....		

WILTSHIRE,

Is about 54 miles long, and 34 broad; it contains 1 City, and 23 Market Towns, 304 Parishes, and 222,157 Persons.

It has 2 Auxiliary Bible Societies, which subscribed £604. last year, to promote its foreign and domestic objects.

There are 5 Sunday School Unions in the County, which report 42 Schools, 842 Teachers, 5514 Scholars.

The Unitarians have 4 Congregations of orthodox foundation in the County.

The Roman Catholics have only 3 Stations here.

The Wesleyan Methodists have 5 Circuits, which include about 2000 Members.

The Home Missionary Society has two Stations, connected with 27 Villages, and about 2000 Hearers.

There is a County Auxiliary Missionary Society, which contributed £391. last year to the Parent Society.

Not having been favoured with any return from this County, errors may have occurred in the following list, which is the best we could obtain.

Place.	Pastor.	Remarks.
Avebury.....	Rev. W. Cornwall.	
Birdbush	— J. Jones.	
Bradford	— D. Fleming.	
Bulford.....		
Chippenham.....	— J. Reece.	
Codford	— J. Waters.	
Corsham.....	— J. Slade.	
Devizes	— R. Elliot.	
Heytesbury	— S. King.	
Holt	— J. Hamlyn.	
Market Lavington.....	— J. Guard.	
Mariborough.....	— R. Tozer.	
Melksham.....	— J. Honeywill.	
SALISBURY	— J. E. Good.	
Ditto, Scot's Lane.....	— S. Sleigh.	
Sutton.....	— W. Scammell.	
Tisbury	— Powell.	
Trowbridge	— B. Kent.	
Warmminster	— J. A. Roberts.	
Westbury	— J. Raban.	
Wilton.....		

WORCESTERSHIRE,

In its extreme length, may be computed at 30 miles, and its utmost breadth 25. It has 1 City, 11 Market Towns, 152 Parishes, and 184,424 Inhabitants.

It has 5 Auxiliaries to the *Bible Society*, which raised for its object £1319. last year.

There are 4 *Sunday School Unions*, which have not accurately returned the number of schools associated in them, but report 1018 Teachers, and 9128 Scholars.

The *Roman Catholics* have 7 stations.

The *Unitarians* have 6, five of which were of orthodox foundation.

The *Wesleyan Methodists* have 5 Circuits in this County, which include 1991 Members.

The *Home Missionary Society* has 1 station, connected with 8 villages in this County, with about 600 Hearers.

Place.	Pastor.	Remarks.
Dudley	Rev. J. Dawson.	
Kidderminster .....	.....	Unsettled, by the resignation of the Rev.
Stourbridge	— Theophilus Davies.	J. J. Freeman.
Worcester	— G. Redford.	

YORKSHIRE.

This colossal County is 100 miles in length, and 80 in breadth. It contains 1 City, 59 Market Towns, 563 Parishes, and a Population of 1,173,137 souls.

From its great extent it has been distributed into *three Ridings*, the *North*, the *West*, and the *East*, under which we shall class the Independent churches, after we have given a general view of the religious aspect of the entire County.

The *Bible Society* has 26 Auxiliaries, beside Associations, in this County, which raised last year for its general object £5375.

There are 15 *Sunday School Unions*, which have not given complete returns, but report 945 Schools, 11,945 Teachers, and 76,482 Scholars.

The *Roman Catholics* have 47 stations in this County.

The *Unitarians* have 20 chapels, 16 of which were founded by Orthodox Dissenters.

The *Wesleyan Methodists* have 48 circuits in this County, which include more than 51,000 members, which is as 1 to every 23d person.

The *Home Missionary Society* have 1 station, connected with 11 villages, and about 1000 hearers.

At the City of York is the only public Seminary possessed by the *Socinians* for the education of their Students for the ministry; it is called *Manchester College*. The Rev. Charles Wellbeloved is the principal Tutor, and in 18 years, 40 Preachers have been educated there. This College, like most other Unitarian establishments, is much assisted by the *perverted exhibitions* of orthodox Dissenters.

The *Independents* have two Academical Establishments in this County; one, *Rotherham College*, near Sheffield, under the tutorship of the Rev. J. Bennett, D. D., and the Rev. Thomas Smith, M. A., and the other, the *Airedale Independent College*, (till lately called *Idle Academy*.) is under the tuition of the Rev. W. Vint, of Idle. These Institutions will accommodate from 15 to 20 students each.

The *London Missionary Society* received from its 3 Auxiliaries in this County last year £2386.

We have to express our thanks to several Correspondents in this County, who, doubtless, at great trouble, have supplied us with lists, by collating of which, we trust the following will be found very complete and accurate.

WEST RIDING.

Place.	Pastor.	Remarks.
Allerton (near Bradford) .....	.....	Vacant by the resignation of the Rev. J. Hinchliffe.
Attercliffe .....	.....	Vacant by the death of the Rev. J. B. Jefferson.
Barnsley	Rev. Robert Ellis.	Vacant. Recently built.
New Chapel .....	.....
Bawtry	— S. Nicholls.	
Bingley	— Abraham Clarkson.	
Booth (near Halifax)	— J. Newel.	
Borough Bridge .....	.....	Vacant by the resignation of the Rev. W. Norris.
Bradford	— Thomas Taylor.	
Bolsover	— J. Raine.	
Brigh House	— J. H. Crisp.	
Churwell (near Leeds)	— Nathan Dickinson.	
Clayton	— W. Holker.	
Cleckheaton	— James Scott.	
Cowick	— W. Mitchell.	
Daere Banks	New Interest.
Delph	— J. Holroyd.	
Dent	— James Batty.	
Dewsbury	— G. Waterhouse.	

N. S. SUPP.

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Place.	Pastor.	Remarks.
Dagley Lane	Rev. William Lees.	
Doncaster	— Blackburn.	Vacant by the resignation of Mr. Wood- wark.
Eastwood	— Blackburn.	Vacant. A new Interest, supplied from Airedale College.
Ecclehill (near Bradford)	— J. Evans.	Vacant by the death of Mr. Garbutt.
Elland	— J. Macdonald.	Vacant by the resignation of Mr. Norris.
Ellenthorpe	— J. Jackson.	
Flockton	— James Jackson.	Lately built.
Fulwood	— Ditto.	
Garforth	— Joseph Cockin.	
Gomersall	— Wm. Elteringham.	Vacant by the removal of Mr. Aspinall.
Grafton	— H. Bean.	Supplied from Rotherham College.
Grassington	— John Cockin.	
Greasborough	— James Potter.	
Great Ouseburn	— Adam Bray.	Vacant by the removal of Mr. Mather.
Green Hammerton	— Driver.	
HALIFAX Square Chapel	— B. Boothroyd, D.D.	Vacant by the death of Mr. J. Toothill, resident 56 years.
Zion Chapel	— William Vint.	
Harrogate	— Wm. Howell, A. M.	Recently built; now opened.
Hatfield	— W. Tyler.	
Heckmondwike, Upper Chapel	— Robert Pool.	
Lower Chapel	— J. Nelson.	
Holmfrith	— Edw. Parsons, Sen.	
Honley	— Thomas Scales.	
Hopton	— R. W. Hamilton.	
Horton (in Craven)	— R. Harper.	
Howden	— Ralph Holgate.	
Huddersfield, Highfield Chapel	— G. Harrison.	
Ramsden Str. Chapel	— W. Mitchell.	
Idle	— James Rawson.	
Kimberworth	— Thomas Laid.	
Knarabrough	— Robert Martin.	
Keighley	— James Bennett, D.D.	
Kippin Thornton	— Cullen.	
Knottingley	— D. Calvert.	
Laughton	— Samuel Watkinson.	
LEEDS, Salem Chapel	— S. Ellis.	
White Chapel	— Stewart.	
Albion Chapel	— James Boden.	
George Street Chapel	— James Mather.	
Lightcliffe (near Halifax)	— Francis Dixon.	
Loxley (near Sheffield)	— Mark Docker.	
Marston	— Thomas Smith, A.M.	
Martin Top	— Thomas Sharp.	
Mixenden	— James Hatton.	
Morley Old Chapel	— S. Rhodes.	
New Chapel	— Henry Earle.	
Northorham	— G. Harrison.	
Osett	— B. Ash.	
Osley	— Richard Cope, L.L.D.	
Pateley Bridge	— Thomas Hawkins.	
Penistone	— R. Holgate.	
Pollington	— William Moorhouse.	
Pontefract	— Vacant.	
Pudsey	— Firth	
Rawmarsh	— S. Bains.	
Ranskill	— Vacant.	
Ripon	— New Interest, opened May 1825.	
Rotherham	— Vacant.	
Saddleworth	— Vacant.	
Sandy Sike (in Craven)	— Vacant.	
Sedburgh	— Vacant.	
Selby	— Vacant.	
Settle	— Vacant.	
Shelley	— Vacant.	
SHEFFIELD, Queen Str. Chap.	— Vacant.	
Howard Str. Chap.	— Vacant.	
Lee Croft Chapel	— Vacant.	
Garden Str. Chapel	— Vacant.	
Nether Chapel	— Vacant.	
Skipton	— Vacant.	
Sowerby	— Vacant.	
Snailthorpe	— Vacant.	
Stainland	— Vacant.	
Tadcaster	— Vacant.	
Thorne	— Vacant.	
Thurstone	— Vacant.	
Tickhill	— Vacant.	
Wakefield Old Chapel	— Vacant.	
Salem Chapel	— Vacant.	
Warley	— Vacant.	
Warrill	— Vacant.	
West Melton	— Vacant.	
Wetherby	— Vacant.	
Wike	— Vacant.	
Wilden	— Vacant.	

Place.	Pastor.	Remarks.
Winterburn	Rev. J. Waddington.	Supplied from Rotherham College.
Wineobank	— R. Armstrong.	
Wortley	—	

EAST RIDING.

Place.	Pastor.	Remarks.
Beeford	Rev. — Hayden.	This Church is Independent, but Mr. M is in the Countess of Huntingdon's connexion.
Beverley	— John Mather	
Brandsburton	— — Hayden.	
Bridlington	— E. Morley	Baptists and Independents united.
Ditto, Quay.	— S. Kelso.	
Cave, South	— Thomas Hicks.	
Cottingham	— Abraham Hinchcliffe.	Vacant by removal of Mr. Turner.
Elloughton	— W. Oram.	
Frodingham, North	—	
Foston	— James Sykes	A Minister not yet ordained.
Great Driffield	— Jos. Wilkinson.	
Hornsea	— J. Fox.	
Howden	— John Morley.	Recently erected; supplied variously.
HULL, Fish Street	— James Sykes.	
Hope Street Chapel	— George Flocker.	
Leven	— Luke Nicholls.	Supplied by the Holderness Mission.
Market Weighton	— T. Hutton.	
Muston	—	
Nafferton	— James Sykes.	Vacant by the Death of Mr. Sykes, 1825
Patrington	— J. Hayden.	
Pocklington	— Stephenson.	
Rillington	— James Parsons.	Recently erected; supplied variously.
Skipsea	— John Hall Cook.	
Swanland	—	
Thorngombold	—	Supplied by the Holderness Mission.
YORK (City) Lendall	—	
Walgate Chapel	—	

NORTH RIDING.

Place.	Pastor.	Remarks.
Ayton and Stokesley	Rev. W. Hemmers.	Chapel erected 1858.
Cotterston	— Andrew Carnson.	
Easingwold and Shipton	— Thomas Stinger.	
Ellenthorpe	— William Norris	Elected 1824.
Feetham	— John Allison.	
Guisborough	— Samuel Blair.	
Hunsley	— Turner.	Vacant by the Death of Mr. Sykes.
Keld	— Edward Stillman.	
Kirby-Moorjide	— William Eastmead.	
Leyburn	— George Brooke.	Elected 1824.
Malton	— Wm. Greenwood.	
Mickleby and Staiths, near	— J. Hague.	
Whitby	— B. Nightingale.	Elected 1824.
Newton	— Jos. Benson, A. M...	
Northallerton	— Gabriel Croft.	
Pickerington	— John Coanes.	Vacant by the Death of Mr. Sykes.
Reethe	—	
Rimington	— Samuel Bottomley.	
Ryton, near Malton.	— John Walton.	Elected 1824.
Scarborough	— J. Buckley.	
Sutton	— Henry Pemble.	
Thirsk	— Wm. Blackburn.	Elected 1824.
Varm	—	
Whitby	—	

WALES,

Is divided into North and South, and includes 12 Counties, 751 Parishes, 58 Market Towns, and a Population of 717,438 Inhabitants.

In each County there are Auxiliaries to the *Bible Society*, and the Sunday School system, with Missionary efforts, generally prevail. As there have been many *Independent Churches* in Wales, since the days of the Commonwealth, we regret that we have not been furnished with a general return to present to our readers.

It is, however, due to our esteemed Correspondents who furnished the following lists, to publish them, and hope, before the close of another year, to have more extensive and minute accounts of the religious state of this interesting Principality.

MONTGOMERYSHIRE,

In this County there is a Sunday School Association recently established, of which all the under-mentioned Ministers are Members. Its Annual Meeting is held at Christmas; the Rev. D. Morgans, Machynlleth, is Secretary. The Congregational Churches in Montgomeryshire, unitedly with those of Merionethshire, form one of the three general North Wales Associations. Its Anniversary is held in June, and the Secretary for the time being is the Minister of the place where the Anniversary is held.

Place.	Pastor.	Remarks.
Machynlleth.....	} Rev. David Morgans.	
Aberhosan.....		
Saron.....		
Ebenezer.....		
Soar.....		
Peniel.....	} — William Hughes.	
Sammlah.....		
Bethaalda.....		
Voel.....		
Leanerfyl.....		Officiating Minister.
Sardis.....	} — Morris Hughes.	
Pen-y-bont.....		
Leanfyllia.....	} — William Morris.	
Ebenezer.....		
Pen-y-groes.....		Officiating Minister.
Dongay.....		James Peregrine.
Sarney.....		John Rees.
Guildsfield.....	} — George Ryan.	
Welshpool.....		
Main.....	} — John Jones.	
Pentrefeirdd.....		
Leanafr.....	} — James Davies.	
Penarth.....		
Shiloh.....	} — John Jones.	
Forden.....		
Kerry.....	} — Samuel Bowen.	
Berriew.....		
Newtown.....	} — Edward Davies.	
Bwlch-y-frydd.....		
Llanwnog.....		
Moughtrey.....		
Leanbrynmair.....		
Larno.....	} — John Roberts.	
Beulah.....		
Clandidloes.....	— Samuel Williams.	

PEMBROKESHIRE.

The places marked thus †, are neither towns nor villages, many of the Welsh country churches assembling in meeting-houses which stand alone, often distinguished by Scripture names. Those who have this mark §, are new Interests, which have not yet been favoured with settled pastors. The names of ministers, who are pastors of two or more churches, are given in connexion with those of places most proper to be used in corresponding with them.

Place.	Pastor.	Remarks.
Bethesda †.....	Same as at Maenclochog.	
Bridge End †.....	Rev. Thomas Skeel and Daniel Davies.	
Brynberyan †.....	Same as at Maenclochog.	
Carvan †.....	— John Lloyd.	
Fishguard.....	— William Davies.	
Glandwr †.....	— John Bulmer.	Destitute by Decease of Rev. W. Griffiths.
Haverfordwest.....	Same as at Pen-y-groes.	
Hebron †.....	Same as at Fishguard.	
Keyston †.....	Same as at Carvan.	
Llandilo.....	— Morgan Jones.	
Little Haven. §.....	— Henry George.	
Llwynerchwdd.....	— William Warlow.	
Maenclochog.....	— Caleb Morris.	
Manorbier Newton. §.....	— Thomas Jones.	
Milford.....	— Thomas Harries.	
Narberth.....	— Thomas Williams.	
Newport.....	— John Evans.	
Pembroke.....	Same as at St. David's.	
Pembroke Dock.....	Same as at Fishguard.	
Pen-y-groes †.....	— Henry Davies.	
Rhodlad †.....	— William Thomas.	
Rhosycaerau †.....	— James Griffiths.	
Rosemarket.....		
Sardis †.....		
St. David's.....		

Place.	Pastor.	Remarks.
St. Florence.....	— Benjamin Evans.	
St. Ishmael's. §	} — William Harries and T. Mortimer.	
Sold §		
Templeton. §		
Tenb §	Same as at St. Florence.	
Tiers Cross §	Same as at Rosemarket.	
Trefgarn §	— Benjamin Griffiths.	
Trewyddyl §	— Idewellyn Rees.	
Velindre §	Same as at Maenclochog.	
Zion's Hill §	Same as at Bridge End.	

SCOTLAND.

We believe the following is an accurate list of the Congregational Churches of the North.

They have one Academic Institution at Glasgow, under the Rev. R. Wardlaw, D.D., and the Rev. G. Ewing.

The Congregational Union of Scotland associates all the Independent Churches of that kingdom for fraternal intercourse and Home Missionary labour.

LOTHIAN, LINLITHGOW, AND STIRLINGSHIRES.

Place.	Pastor.	Remarks.
Callender	Rev. Peter M'Laren.	
Dalkeith.....	— Alex. Arthur.	
EDINBURGH, North College	— John Aikman.	
Street..... §	— John Cleghorn.	
Albany Street	— Gil. Wardlaw, A.M.	
Falkirk	— D. B. Mackenzie.	
Grangemouth.....	— William Watson.	
Haddington.....	— Wm. Ritchie.	
Leith	— Geo. D. Cullen.	
Linlithgow.....	— Alex. W. Knowles.	
Musselburgh.....	— John Watson.	
Stirling	— Alex. Marshall.	

LANARK, THE WESTERN AND SOUTHERN SHIRES.

Place.	Pastor.	Remarks.
Arran	Rev. Alex. Mackay.	
Auldkirk	— Thomas Low.	
Ayr	— Alex. M'Lean.	
Cambuslang	— Alex. Kerr.	
Clackan	— G. Murrah.	
Dumfries.....		
Garlieston	— Thomas Smith.	
Gatehouse	— Arch. Millar.	
GLASGOW, Nile Street.....	— Grev. Ewing, D.D.	
George Street...	— R. Wardlaw, D.D.	
Greenock	— John Hercus.	
Helensburgh.....		
Isla	— Malm. M'Lauren.	
Larkhall.....	— Thomas Alexander.	
Muirkirk	— John Boag.	
Oban	— John Campbell.	
Paisley	— Robert M'Lachlan.	

FIFE, PERTH, ANGUS, AND MEARNS-SHIRE, &c.

Place.	Pastor.	Remarks.
Aberfeldie.....		
Alloa.....		
Anstruther.....	Rev. Thomas Japp.	
Arbroath.....		
Bervie.....	— James M'Kenzie.	
Blairgowrie.....	— John Lyall.	
Broughty Ferry	— Hugh Fraser.	
Dundee	— David Russel.	
Dunkeld.....	— John Black.	
Earlsferry	— John Puller.	
Forgan	— Thomas Just.	

List of Congregational Churches and Ministers.

<i>Place.</i>	<i>Pastor.</i>	<i>Remarks.</i>
Killin, &c.	—	
Kirkaldy	— Robert Aikenhead.	
Kirriemuir	— M' Rae.	
Letham	— Wm. Lindsay.	
Leven	— John Elder.	
Lochee.	—	
Montrose.	—	
Perth	— Jas. Robertson, A.M.	
Saichieburn	— J. M'Kinnon.	
St. Andrew's	— William Lothian.	

ABERDEEN, AND NORTHERN SHIRES.

<i>Place.</i>	<i>Pastor.</i>	<i>Remarks.</i>
ABERDEEN, George Street..	Rev. Alex. Thomson.	
Frederick Street	— Richard Penman.	
Avoch	— Ale. Dewar.	
Banff	— Joseph Gibb.	
Bixter	— James Tulloch.	
Blackhills Skene	— John Smith.	
Cabrach	— J. Cruickshank.	
Crichie	— James Robertson.	
Duncans town	— D. Morison.	
Egin	— Niel M'Niel.	
Forres	— John Martin.	
Fraserburgh	— Alex. Begg, A.M.	
Huntly	— John Hill.	
Inverness	— James Kennedy.	
Inverury	— Wm. Brown.	
Kirkwall, &c.	— David Ramsay.	
	— George Robertson.	
Knockando	— John Munro.	
Lerwick	— George Reid.	
Nairn	— James Dewar.	
Printfield	— Niel M'Kechnie.	
Peterhead	— James Scott, A.M.	
Thurso	— A. Ewing, A.M.	
Wick	— Robert Caldwell.	

TOTAL LIST OF CHURCHES.

Bedfordshire	7	Nottinghamshire	10
Berkshire	14	Oxfordshire	5
Buckinghamshire	21	Rutland	2
Cambridgeshire	22	Shropshire	20
Cheshire	26	Somersetshire	31
Cornwall	36	Staffordshire	29
Cumberland	16	Suffolk	32
Derbyshire	26	Surrey	20
Devonshire	45	Sussex	34
Dorsetshire	23	Warwickshire	24
Durham	12	Westmoreland	9
Essex	57	Wiltshire	21
Gloucestershire	27	Worcestershire	4
Hampshire	23	Yorkshire.	
Herefordshire	5	West Riding	107
Hertfordshire	21	East Riding	28
Huntingdonshire	9	North Riding	23
Kent	39	Wales.	
Lancashire	63	Montgomeryshire	35
Leicestershire	15	Pembrokeshire	35
Lincolnshire	19	Scotland.	
Middlesex.		Lothian, Linlithgow, and Stirling-	
London, Westminster, and South-		shires	11
wark	50	Lanark, the Western and Southern	
Suburban Parts	34	Shires	17
Monmouthshire	5	Fife, Perth, Angus, and Mearn-	
Norfolk	20	Shires	21
Northamptonshire	30	Aberdeen and Northern Shires	23
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